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Glad Tidings
OF THE
EVERLASTING GOSPEL,
and Doctrine of
ETERNAL LIFE.

With many things profitable for edification to them that fear God; but chiefly Exhortations to all that thirst after the Waters of Life, to prepare and make ready to meet the Lord Jesus Christ, and wait for his coming in the clouds of Heaven with Power and great Glory, according to his Word.

Let no one despise the day of small things, for the Lord hath hid from the wise and prudent, and revealed to babes and sucklings; he hath chosen the base and contemptible things of the world to confound the things that are high and mighty, and calleth those things which are not, as though they were.

Ye Saints of the most high God, lift up your heads, for the time of your Redemption is nigh, even come, for the signe of the Son of man hath already appeared in the clouds of heaven, which is an Infallible token of Sions deliverance.

Published and declared (in love to them that mourn in *Sion*) by an unworthy servant of Jesus Christ, to whom it is revealed to be the least of all Saints, *JOHN ERLAM.*

Come down and sit in the dust, O virgin daughter of Babel, for thy sins are come up unto heaven, and the Lord doth remember thy iniquities. Let thy Councellors now stand up to save her, Isa. 47. 12. 13. 14. 15.

The dragon, the beast and false prophet are nigh their end, the number of the beast is counted by him that hath wisdom, and the time is come that all that worship the image of the beast, or have the name of the beast in their right hands or in their foreheads, or the mark of the beast, or the number of his name, shall have their part with the whore, the beast the dragon and false prophet, in the Lake which burns with fire and brimstone.

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ERRORS.

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TO THE

FAITHFULL READER.

Any Large Books have been written, (since the coming forth of the Gospel) which are full of Errour, Heresie, and Blasphemy, proceeding from wicked and ungodly men: whose minds have been corrupted, by the spirit of error: And though they have been Wise and Learned according to the flesh, yet unlearned in the way of truth; so have wrested and perverted the Scriptures to their own destruction; being ungodly men, of old ordained unto Condemnation. Now this is my desire that all such books were burned and destroyed; But this understand also, that many Faithfull Saints have written for the defence of the Gospel; and many have contended valiantly for the Faith, to the sealing thereof with their own blood: who doubtless have received a great reward. Now this is my Councel unto thee Faithful Reader, that thou wouldst not much regard any Books that are written since the Apostles times, but

give thy self wholly to the Faith of Jesus Christ, and to the Reading of the holy Scriptures, (which are able to make thee wise unto Salvation though Faith which is in Christ,) and to continual prayer, and to an holy conversation in Righteousness and Love, and Charity out of a good heart, which is the end of the Commandment; For this understand, that there hath been such darkness in the Church, that the most Faithful have been subject to many errours for want of knowledge; which is nothing but that which was spoken of by the holy Prophets should come to pass, the Sun (or glory of the Gospel) should be darkned, and the powers of Heaven shaken: for the Lord would not shake the earth onely, but Heaven also. Nevertheless, the faithful receive a Kingdom which cannot be shaken; but it hath pleased the Lord to purge Sion with Judgement, and to choose his Children in the furnace of Affliction, and purifie the sons of Levi *(or Children of the Everlasting Priesthood) as gold is purified. --- and this understand that I find no other Books like unto the Scriptures, therefore have I given my self unto the Scriptures onely, in which there is matter enough for any that desires Salvation. And this understand also, that there is no other Book can lead thee to the knowledge of them, it is onely the gift of God; therefore this I could wish, that most books written since the Apostles were burned, with Philosophers Fables and books of Curious Arts. Now these I could best allow: Church Histories, as the Books of Martyrs, and such like, which do give witness to the fulfilling of the Scriptures; But as for books of Controversie and vain disputations, which are without number for multitude, I could wish also were without being; for they onely tend to perversion: but this I know that the Lord in his time will*

remove

remove all things that offend, and all shall perish together. Till then vain is the help of man, for he alone must build the City, and send forth the refreshing river; to which agrees the words of the wise man, in the Song which is Solomons: *I charge you O Daughters of* Jerusalem, *that ye stir not up, nor awake my Love until he please. Nevertheless, let us not rest until the Lord come suddenly unto his Temple, to build up his own City; then shall Heaven and Earth pass away, and their place be found no more.*

Now as for this little Book which I have written, I desire thee to consider it well; if thou find it according to the holy Scriptures, then mayest thou believe that I am a fellow heir with thee of the Kingdom; if not, believe neither it, nor me, (let all things be tried by the holy Scriptures) yet this I know perfectly, that I have found favour in the sight of God, and am made partaker of the like precious Faith the Apostles were. Nevertheless, if thou find it not sweetly agreeing with the truth in Scripture, regard it no more then the books I have councelled thee against; for what am I better then they who have obtained the Crown, and gotten the victory before me: but this I know, that I am armed also to fight the good fight (praised be my Captain and onely Master) to win the Crown reserved in Heaven for all Saints.

For though they were subject to much errour and many faults, yet have they overcome by the blood of the everlasting Covenant; having washed their robes, and made them white in the blood of the Lamb, and so are without fault before God, and serve him night and day in his Temple. Even so am I subject to many Infirmities, but I have boldness through the blood of Jesus Christ,

Christ, which cleanseth me from all sin, not that I am without sin, for if I say so, I am a liar, and go about to make God a liar, who hath sent Jesus Christ to set me and all the Elect free from sin; therefore have I hope also towards God, to inherite with them who have gotten the victory before me, by the same way, even Jesus Christ.

Friend, this thou mayest understand, that I could have filled the Margent with Scripture proofs which either are written on the leaf, or agree thereto; but this charge I have committed to thee, if thou doubt any thing, search thy self in the Scriptures, yet I have added some few which I think necessary; I seek not for praise of men, neither vain glory, God who knoweth my heart is witness: I could wish that the Scriptures were as in old time without verse or Chapter, for as they are, wresters, perverters and vain disputers, have the more advantage, though they are not the less profitable to me: so desiring the Father of Spirits to make known to thee the riches of his Love, in the everlasting Gospel of his Son, and the Testimony of Jesus Christ, which is the Spirit of Prophesie.

Farewel.

Eleventh Moneth 1658.

JOHN ERLAM.

JESUS CHRIST is the way to eternall life; no one goeth to the Father but by the Sonne, he is *the way, the truth, and the life*; He is the door, by which if any man enter, he shall be saved; *For there is no other name given under heaven by which we can be saved, but by Jesus Christ*, into whose hands all things are committed, both in heaven and in earth, and under the earth. He hath the keyes of Hell, and of Death: He hath the keyes of *David*, and *openeth and no man shutteth, and shutteth and no man openeth.* He is the image of the invisible God, the first-born of every Creature, by him were all things created both in heaven and in earth, visible and invisible, whether Thrones or Dominions, Principalities or powers, all things were created for him, and by him, who excelleth in glory, blessed for evermore. Happy and blessed are all they who have part in him, and in the everlasting covenant of Life.

Now the testimony of Jesus Christ is wonderfully declared in the Scriptures of Truth, both in the Law and in the Prophets; But in the New Testament written by his faithfull Apostles very plain; so that all who believe the Scriptures, cannot deny Jesus to be the Christ, the Son of God, for all the Scriptures do give witnesse to him: And my purpose is to declare something of the testimony of Jesus in the holy Scriptures.

First, he was ordained before the world began, unto the glory of them that believe; For *he is the Lamb of God slain from the foundation of the world.*

Again, he was promised at the beginning immediately after the fall of man, That *the seed of the woman should break the Serpents head*, though *he should bruise his heele.* Now to *Abraham* was the promise made, that in his seed all the Nations of the earth should be blessed; and the promise was after this manner: When *Abraham* was old, and *Sarah* his wife past Child-bearing, it was said at such a time *Sarah* should have a sonne. Now *Abraham* being not weak in faith, doubted not in the promise of God, nor considered the deadnesse of his owne body, neither the barrennesse of *Sarah's* womb, but against hope believed in hope, so became the father of them that believe, as it is written, *I have made thee a Father of many Nations: So* Abraham *believed God, and it was counted to him for righteousnesse*, and he was called *the friend of God.* And according to that which was spoken, his seed was like unto the stars for multitude without number; For *Abraham* begat *Isaac*, and circumcised him the eighth day; and *Isaac* begat *Jacob*, and *Jacob* begat the 12 Patriarchs, and the 12 Patriarchs moved with envy, sold *Joseph* into *Ægypt*, who found favour with *Pharaoh* King of *Ægypt*, and was made Ruler over all

the Land. Now when there was a great Famine both in *Ægypt* and *Canaan*, the Fathers wanted sustenance; and *Jacob* hearing there was corn in Ægypt, sent out the Fathers first into Ægypt, and at the second time was *Joseph* made known to his brethren, and *Jacob* who was called *Israel*, went down into Ægypt, and all his family, even threescore and fifteen soules, and had the best of the Land of Ægypt to dwell in. Now *Jacob* dyed in *Ægypt*, but was buried in *Canaan*, in *Abrahams* purchased burying place; And *Joseph* also when he dyed, made mention of the children of *Israels* departure, and gave commandement concerning his bones; for when the word of the Lord came unto *Abraham* when he was at *Mesopotamia*, saying, *Get thee out of thy Countrey, and from amongst thy kindred, and from thy fathers house, unto a land that I will shew thee*, which was the land of *Canaan*; but after he promised to give it to his seed for a possession; but of their servitude in *Ægypt* he first spoke, how they should be evill entreated four hundred years; but after that, he would judge that Nation to whom they were in bondage. And when the time of promise grew near that the Lord would shew his love to *Israel*, and his judgements upon *Ægypt*, there arose a King in *Ægypt* that would not know *Israel*, but made them to serve with rigour, and caused their children to be slain, to the intent they might not increase, in which time *Moses* was borne, and *Pharaoh's* daughter found him, he being a fair and comely Childe, she had compassion and pitty on him, taking him up, nourished him as her owne son, and he was learned in all the wisdome of the Ægyptians, and was mighty in words and deeds. At a certain time he went forth, and seeing an *Ægyptian* and an *Israelite* striving together, he smote the *Ægyptian*. Now the next day two of *Israel* were striving together, and he coming to them would have set them at one, saying, they were brethren: *But he that did his neighbour wrong, thrust him away, saying, who made thee a Prince and a Judge? Wilt thou kill me as thou didst the Ægyptian yesterday?* Then *Moses* perceived that what he had done was known, and being afraid he fled into another Countrey, where he begat two children.

Now at the end of forty yeares, the Angell of the Lord appeared to him in a flame of fire out of the middest of a bush; And he looked, and behold the bush burned with fire, and the bush was not consumed; And *Moses* said, *I will now turn aside to see this great sight why the bush is not burnt*. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, *Moses, Moses, and he said, here I am; And he said, draw not nigh hither, put off thy shooes from off thy feet, for the place whereon thou standest is holy ground*, Exod. chap. 3. So the Lord spoke unto *Moses*, as you may read. Now this *Moses* whom they despised, saying, *Who made thee a Prince and a Judge?* The same did the Lord raise to be a Captain, and a deliverer, by the hand of the Angell that spoke to him in the bush, and wrought great and mighty wonders in *Ægypt*, and in the Red Sea, in making his power known on *Pharaoh* and on all his mighty Host, and also in preserving *Israel* in the Wilderness, giving them Angels food for the space of forty years, though

(though he destroyed those that sinned) he gave unto his people the land of Promise, flowing with milke and honey, and cast out seven Nations before them.

Now *Moses* that great Prophet of the Lord, to whom he was pleased to speak mouth to mouth (but he would make himselfe known to other Prophets in dreams or in visions) This holy man of God prophesied to *Israel, That the* Lord *their God would raise up a Prophet of their brethren like unto him, and him should they heare in all things: And it should come to passe, that whosoever would not heare him should be out off from amongst his brethren and people.* This spoke he of Jesus that great Prophet, who in his time was revealed to *Israel*, as it was written of him in all the Prophets, he was of the seed of *Abraham* according to the flesh, reckoned by generation, and the Son of God proved by mighty signes and wonders which he did; when *John* before had preached the baptisme of repentence and amendment of life, that they might receive remission of sinnes in the Name of Jesus Christ who came after him, but was preferred before him, for he was before him, whose shooe-latchet he confessed he was unworthy to unloose. *John* was he of whom it was spoken; *The voyce of one crying in the wilderness, saying, prepare ye the way of the Lord, and make his paths streight.* This was that *Elias* the spirit of prophesie spoke of should come before the great day of the Lord, *To turn the hearts of the fathers to the children, and the hearts of the children to their fathers.* *John* confessed, and also taught, that Jesus was the Son of God, he had witnesse from him that sent him to baptize with water; for saith he, the same on whom thou shalt see the spirit descending and remaining on him, is he that shall baptize with the Holy Ghost; And I saw, and bear record saith *John*, that this is the Son of God. This vvas the Ministration of *John*, to preach repentance, and baptize unto amendment of life, and also beare record that Jesus vvas the Son of God; And vvhen he had finished his course, he vvas beheaded at the commandement of *Herod*.

Novv the Lord chose 12 to be his Witnesses of all that he did and taught, vvhich were his Apostles and Ministers of the Kingdome, and others sent he out also according to the vvill of the Father, to publish the everlasting Gospel. A multitude of witnesses had Jesus that he was the Son of God, he had vvitnesse from the Wise men of the East, he had vvitnesse from the Firmament. The Wise men of the East savv the star of the King of the *Jewes*, and came to vvorship him, and vvere led to him by the star. He had witnesse from the Shepherds in the field: The Angel of the Lord appeared to them, and the glory of the Lord shone round about them, and they were sore afraid. *And the Angell said; feare not, beho'd I bring you glad tidings which shall be great joy to all people: For unto you this day is borne in the City of David a Saviour, which is Christ the Lord; and this shall be a signe unto you, yee shall finde the Babe wrapped in swadling cloathes lying in a manger. And suddenly there was with the Angell a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and good will towards men. And when the Shepherds came to Bethlehem,*

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they found all things according to the vision, & rejoyced with exceeding great joy. His mighty works did bear record of him; he turned water into wine, he healed all manner of diseases; he caused the blind to see, the dumb to speak, the deaf to hear, the lame to go: He commanded the evill spirits, and they obeyed; he cast them out by his Word. They also confessed him to be the Son of God, but at his commandement they were silent. He knew the thoughts of mens hearts; he knew *Judas* the Traytor from the beginning, as he himselfe said, *Have I not chosen you twelve, and one of you is a Devill?* Yea, he knew him before the foundation of the world, and he was chosen to fulfill the Scripture; for the Lord knows his elect from the foundation of the world, and none of them shall perish; therefore *Judas* went to his own place, and no other had his charge.

Further, he declared himselfe to be the Son of God; he cursed the Fig-tree, and it withered; he commanded the roaring Sea, strong tempest and winde, they were still, and obeyed his word. He walked upon the Sea as on dry land. He fed five thousand with five loaves and two fishes, and twelve baskets of fragments were taken up.

Again, he was tempted in the Wildernesse forty dayes without meat, being amongst the wilde beasts, the Devill having all advantage against him, having power given him to shew him all the kingdomes of the World in a moment, willed him to fall down and worship him, promising him the glory and riches of them; but the Lord reproved him with the word of his mouth: And when the Devill set him on a pinacle of the Temple, he willed him to cast himselfe down, for it was written, *He shall give his Angels charge over thee to keepe thee in all thy wayes, they shall beare thee up in their hands lest thou dash thy foot against a stone.* Now when the Lord had overcome him with the power of his Word, for it was not possible that the Devill could prevail against him, Then the Devill left him, and an Angell ministred unto him; and for this cause was he tempted, that he might succour them who are tempted, for he himselfe was compassed about with infirmities, and was in all points like unto us, sin onely excepted. When he came into the world, he tooke not on him the nature of Angels, but the seed of *Abraham*, he was born of a Virgin, and nourished as another man: Forasmuch as children are partakers of flesh and blood, he also himselfe took part of flesh and blood, that in all things he might be like unto his brethren; wherefore he saith, *I will declare thy Name amongst my brethren.* Again, *Behold I and the children which God hath given me:* So that they who are sanctified, and he who sanctifies, are both of one; *For as many as believes in him, he gives power to become the sons of God. If sons, then heires, joynt-heires with Christ of the immortall inheritance.* O unspeakable tidings! *blessed is every one that heares and believes, and abideth faithfull to the end, the same are blessed indeed.*

Now as Jesus Christ came into the world, and took upon him our nature, so was called the Son of Man, because he was found in shape as a man, and also shewed himselfe to be the Son of the most high God by many infallible proofs, and finished the work he had to do, appointed

by

by the Father; and this was the work he came to do, to destroy the works of the Devill, and to give his body a sacrifice for the sins of the world; *That as many as believe in him should not perish, but have everlasting life, but they that believed not, should not see life, but the wrath of God abide upon them.* Certainly the love of God is great to the world, that he sent his Son to lay down his life for the World: *For as Moses lift up the brazen Serpent in the wildernesse, so is the Son of man lifted up.* For when the Congregation of Israel had sinned against the Lord, he sent fiery Serpents which destroyed many of them. Then they cryed unto the Lord, and the Lord commanded *Moses* to make a brazen Serpent, and lift it up to the Congregation; *And it came to passe, when any man was stung of the fiery Serpents, when he looked up to the brazen Serpent he was healed.* Which brazen Serpent was a figure of Christ, for so was Christ lift up from the earth, and as many as believe in him are healed of all their sins; For this is the same Gospell the Apostle preached, *That Jesus Christ dyed for the sins of the world*, and as many as believe in him should have their sins remitted and freely forgiven, and not onely so, but life everlasting; That as Christ rose from the dead the third day, according to the Scriptures, so should they who believe in him be raised up in the life immortal, by the power of God who raised up Jesus from the dead, and exalted him at his right hand, and given a name above every name, *That at the Name of Jesus every knee should bow, and every tongue confesse Jesus to be the Lord. For as I live saith the Lord, every knee shall bow to me, and all tongues shall confesse to God.* Now this is the sum of all, that we stedfastly believe in God that made heaven and earth, the sea and all things therein, and in Jesus Christ his onely Sonne, and our Lord and Saviour, that he by his death hath purchased for us everlasting life. Through the free love of the Father in pleasing himselfe in the death of his Son; for saith he, *This is my beloved Sonne in whom I am well pleased.* This is the testimony of the Father, that he was well pleased, as it is written in the Prophets, he will quiet himselfe in his love. Therefore let us now believe the glad tydings of the Gospel without wavering; for verily the truth of the Gospel is glad tydings. Is it not good tydings to believe that all our sins are forgiven us? and all our iniquities are blotted out? This is the blessednesse *David* spoke of, when he said, *Blessed are they whose sinnes are forgiven, and iniquities blotted out.* Again, *Blessed are they to whom the Lord will impute no sin. For this is the Covenant that I will make with them after those days saith the Lord, I will put my Lawes in their hearts, and in their mindes will I write them, and their sins and iniquities will I remember no more.* O excellent tidings! Sinnes freely forgiven, and Iniquities never more to be remembred, and not onely so, but life for ever, with the Father and with the Son, in the immortal glory, even in the Kingdome of heaven, which is prepared for all that believe in his Son Jesus Christ, for he hath promised that everlasting inheritance, that cannot lie. *Feare yee not my little Flocke*, saith the Lord Jesus, *it is my Fathers pleasure to give you the Kingdome.* Oh! excellent tidings is come with Jesus Christ, forgiveness of sins here in this world,

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and everlasting and unspeakable glory in the world to come. And verily if we be the children of God, he will be carefull for us at all times; And if we suffer for his Name sake that calleth us, or we have peace in the world, all things will work together for good to them that love the Lord; for this understand, that nothing is without the Father, *Therefore the very hairs of our head are numbred.*

Now concerning how we ought to walk and please God: *John's* Ministration as I said before, was to repentance and amendment of life, that men should turne from all their sins: For, *the axe is laid to the root of the trees, and every tree that brings not forth good fruit, is hewen down and cast into the fire.* For every man that repenteth not, and turneth not from the evill of his way at the preaching of the Gospell, is like unto the Tree that is hewen down, and cast into the fire: For the Lord *hath the fanne in his hand, and will thoroughly purge his floore, and will gather his wheat into his Garner, but will burne the Chaffe with unquenchable fire. For whosoever cometh to me,* saith Christ, *& heareth my sayings, & doth them, I will shew you to whom he is like; he is like a man which built an house, and digged deep, and laid the foundation on a Rock, and when the flood arose, the storme beat vehemently upon that house, and could not shake it, for it was founded upon a Rock. But he that heareth, and doth not, is like a man that without a foundation built an house upon the Earth, against which the storme did beat vehemently, and immediately it fell, and the ruine of that house was great.*

Therefore this I say, that such as believe the Gospell, must live in obedience to the Gospell, and walke in the Commandements of Christ; And this is the commandement of the Gospell, *That we love one another. Do to all men as we would they should do unto us.* And not onely so, but *love our enemies, yea such as hate us, pray for them that despightfully use us.* And also flee all manner of sinne, as covetousnesse, drunkennesse, fornication, envy, pride, sloth, gluttony, back-biting, evill speaking, lying. Let us endeavour at all times to speak the truth, and walke as in the day-time in all holy conversation, endeavouring to excell in every good work, for this is a manifest signe that we are ordained unto eternall life, if we walke in good works; for so it is ordained, that they that believe unto eternall life, should walke in good works. Not that we are justified by our good works, but freely by his grace, through faith in his name; but such as say they have faith, though they want works, can their faith save them? I say faith without workes is dead, like a body without a spirit: It is like, as though a man should say to one that is naked, cold, and hungry, be thou cloathed, warmed, and filled, Yet giveth him neither food nor raiment, nor suffereth him to come at his fire, but biddeth him depart in peace, but ministreth not to him the things he stands in need of, even so is faith without works, of no value. For as we are justified by his free grace, without our own righteousnesse and good works, so ought we to bring forth the fruits of righteousnesse in all holinesse, not onely by commandement, but in love; For as the Father hath freely loved us, in putting away our sins by the blood of his Son, so let our love appeare to our

Father

Father in doing his Will through unfained love, for we are not under the Law, but under grace, and where there is no law, there is no transgression. Wherefore we have peace with God the Father, through the death of his Son, who hath reconciled us unto God by his own blood, so that he is made of God unto us wisdom, righteousnesse, sanctification, and redemption; for it hath pleased the Father that in him should all fulnesse dwell: And this I say, of our good works, that we are not in the least justified by them; for when we have done all that we can, it is but our duty, and we ought to confesse our selves unprofitable servants. Notwithstanding good works are profitable unto salvation, for in this do we appear to be the Children of God, if we do his Commandements: For, *the Lord will judge the world in righteousnesse, and the people with equity. And every man shall receive according to his deeds, whether they be good or evill. For the Lord will bring every secret thing to judgement, whether good or evill: for we shall all stand at the Judgement-seat of Christ, and shall receive according to our workes done in the body, for there shall be a resurrection both of the just and unjust, and every one must give an account unto God.* Therefore this I believe, that such as believe in Jesus Christ, & hope in God (who raised him up in glory) for eternall life, and yeeld obedience to the Commandements of God, do surely inherit the Crown of glory laid up for them in heaven; but such as heare the Gospell, and regard it not, but walke after the flesh, in swearing, lying, pride, covetousnes, which is idolatry, fornication, envy, and the like, are vessels fitted for destruction, for such shall not inherit the Kingdome of God, and for these things sake cometh the wrath of God upon the children of disobedience. Therefore they that are elect of God, are such as keep the mistery of Faith in a good conscience, and by righteousnesse do seek for honour and immortality; but they who are ordained of old unto condemnation, do walke after the flesh, and serve it in the lust thereof, being filled with all manner of evill, envy, strife, maliciousnesse, fornication, murder, theft, drunkennesse, pride, covetousnesse, sorcery, witchcraft, and the like, for which things sake the wrath of God breaks upon them. And though the Lord beare long with the ungodly, yet hee will bring them to judgement, and their sinnes shall be set in order before them, and they shall utterly perish branch and root, and their generation be found no more, when the smoak of their torment shall ascend up for evermore.

Thus I have written (according to my weake understanding) of Jesus Christ and the Gospel of salvation by him (for he is the onely way of life) and of the witnesse he hath recorded in the holy Scriptures, that he indeed was the Christ, the onely Saviour of all men that are called according to the purpose of the Father: For all the Scriptures give excellent witnesse to him, both the Law and the Prophets, but especially his faithfull Apostles of his birth, of his life, of his wayes, of his mighty works, and great Miracles, of his Doctrine, of his Commandements, of his promise, He gave witness to them by the spirit of prophesie, that he was the Son of God, in telling them many things before, which they

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evidently saw to be true, and fulfilled before their eyes. He told them before of his sufferings, and the manner also, and of his rising again from the dead the third day. He promised to send them the Comforter, the *spirit of truth to lead them in the way of truth, and teach them all things according to his Doctrine*; which things they saw fulfilled, and received the spirit of Truth which he promised them, and they were his witnesses in the world: And by the power of the holy Ghost, which was the spirit of Truth and Comforter, he promised them. They gave full witnesse of his Resurrection and Truth of the Gospell; they preached in his Name, they spake the Tongues, they healed the Lame, they cast out Devils, they raised the dead, and healed all manner of diseases by the power of the spirit through faith in his Name, that his words might be fulfilled.

Mar 16. 17, 18. Again, how many have suffered great persecution and death for his Name sake, both of the Apostles and Saints in those dayes: And thousands since the Apostles times have been cruelly persecuted, and many have not counted their lives dear for his Names sake, who doubtlesse have obtained a most excellent Resurrection in the immortall glory for ever. And I am perswaded also, that there are some faithfull ones yet (though *Israel* be mightily shaken) that would rather suffer valiantly, then deny the Name of our Lord Jesus Christ: And *blessed are they who are faithfull unto death, for they shall receive a crown of life.* For since the coming forth of the Gospell there hath been great perplexity upon the earth; for Christ *came not to set peace upon earth, but a sword: Nation should rise against Nation, and Kingdome against Kingdome:* For the Lord would plead with the Heathen round about in the Valley of *Jehosaphat.* Nevertheless in *Mount-Sion* and *Jerusalem* there hath been deliverance; yet as with Tribulation: The Sun is darkned, and gives not her light, and the Stars are fallen from Heaven, and the powers of Heaven are shaken: For now are the dayes of vengeance, that all things may be fulfilled which is written in the Prophets, for *one jot or tittle thereof must not faile.* And the book of Prophesie against the rebellious Nations, and raging Heathen, is written within and without, Lamentation and mourning, and woe. The seven Angels have sounded the seven Trumpets, and fearfull desolation is upon the Earth, because of the wrath of the Lamb, and plagues of God powred forth upon his Enemies. My prayer is, That the God of Heaven and Earth who hath power over all these plagues, would hasten to accomplish his Oath, *that time may be no more*; For yet I see not the mystery of the seven Angels Trumpets fulfilled; for in the dayes of the sound of the seventh Trumpet, the mystery of God shall be fulfilled, as he hath declared to his servants the Prophets; and then shall the signe of the Son of Man appear in the Clouds of Heaven, and he shall come with power and great glory, and every eye shall see him, even they that pierced him through, and all Nations shall wail because of him. Amen.

Now concerning the outward Ordinances of Christ in his Church, I understand there be two, Baptisme and his Supper, practiced by his Apostles, and are to be till his coming, and the end of the world; *For as*

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many as believed were baptized in the Name of Jesus for remission of sins: But now there is a controversie, and hath been long amongst brethren, for I dare account them no other, and my brethren also about *Baptisme*, who ought to be baptized: And whether children of Believers have right to that Ordinance or no, to the which by the grace of God I will shew my judgement; not as one that pretends to be wise in the mysteries of God, but rather desire to be faithfull, according to the measure of Faith the Lord hath dealt to me, desiring unfeignedly from my heart, that the God of Heaven would put to an end, not this Controversie only, but all other amongst all brethren that believe the holy Scriptures, and professe the Name of the Lord Jesus Christ, and walke in obedience to his Commandements, according to the measure of faith, and proportion of knowledge; but such as profess the Lord Jesus with their words, but deny him in their works, I judge them not, but God himselfe, who knoweth the secrets of all hearts, shall judge them; for judgement is in the house of God. *And if the Righteous scarcely be saved, where shall the ungodly and sinners appear?*

Now brethren, this I say of Baptisme (I beseech you beare with my plainnesse) that such as believe in Jesus Christ that he is the Sonne of God, and in believing do turn from their wickednesse, and become obedient to the *Gospell*, should be baptized in his Name, in whom they believe for remission of all their sins: This was practiced by the Apostles, and you both believe and agree to it; but now whether Children of Believers, while they are children, ought to be baptized or no, till they have understanding to give an account of their faith? I am fully perswaded that Children of believing Parents ought to be baptized.

First, That children belong to the Kindome of God, the Lord Jesus Christ plainly taught, when he tooke little children in his armes, and blessed them: When the Disciples saw it, they were offended, and rebuked him; but he plainly reproved their ignorance, saying, *Suffer little children to come unto me, and forbid them not, for of such is the Kingdome of God*

Again, *Verily whosoever shall not receive the kingdome of God as a little Childe, shall in no wise enter therein*, How harmlesse and innocent are little Children? (O that I were as a little Childe!) Children praised him in the Temple, and so was fulfilled that which was written, *Out of the mouth of babes thou hast perfected praise*. *Paul*, that faithfull and able Minister of Christ, believed and also taught, that the children of a believing Father, though the Mother believed not, were clean? and the children of a believing Mother, though the Father believed not, were clean, because the unbelieving Husband is sanctified by the believing Wife, and the unbelieving Wife is sanctified by the believing husband, else were their children unclean, but now are they holy. Now if such children be clean, how much rather shall not they be counted clean and holy that are borne of believing Parents? Therefore my beloved Brethren consider well, if children belong to the Kingdome, as he hath said, *Of such is the Kingdome of God*: And he hath taught us also, that if

we *receive not the kingdome as a little Childe, we shall in no wise enter therein*; for it is easie with him to open the mouth of Babes to shew forth his praise. Therefore this I say, If children of believers belong to the kingdome of God, how much more then to the Church? And if both to the Kingdome and to the Church, may I not say with *Peter*, *who can forbid water that these may not be baptized?* But it may be you will answer, that there is neither command nor example in the Scripture, for Children to be baptized: To which I say, I am perswaded that there is example from the Apostles that baptized whole Families, in which it is like there were Children; but I dare not say there was, yet I believe there was. So I suppose you dare not say there was not, neither am I perswaded to believe there was not; but if there was, as very likely, then example and command is sure: But who art thou that believest in the Lord Jesus Christ for remission of sins, and hopes in God the Father for eternall life which he hath promised, that cannot lye to them that believe and obey the Gospel? Now if thou and thy Wife also have this hope towards God, what hopest thou of thine own Children, that they are fellow-heirs with thee of the Kingdom? and if thou judgest so of thine own children, allow the same to thy brethren, seeing children belong to the kingdome, *For the promise is to you and to your children, and to all that are afarre off, even as many as the Lord our God shall call.* Therefore I think it good, brethren, that are become as *little Children*, innocent as Doves, wise as Serpents, that we may be fit for the Kingdome of God.

Now concerning the Supper of the Lord, this was given in remembrance of Christs death till he come: *For the Lord Jesus the same night he was betrayed, tooke bread, and when he had given thanks he brake it, and gave unto them, saying, This is my body which is given unto you, this do in remembrance of me.* And likewise he took the Cup after Supper, saying, *This Cup is the new Testament in my blood which is shed for you: And as often as they did eat that bread, and drink that cup, they did shew forth the Lords death till he come.* For as bread is meat indeed, and wine is drink indeed, much more is the body of Christ meat indeed, and blood drink indeed, and far excelleth temporal food: *For he that eateth bread shall hunger again, and he that drinketh wine shall thirst again; but he that eates the flesh of the Son of man, shall never hunger, and he that drinks his blood shall never thirst, but in him shall spring up a well unto life everlasting:* and this is onely by faith in him.

Now this I say, as our bodies are strengthened and fed with temporall bread and drinke, so certainly are we quickned unto the immortal life, through the body of Christ which is broken for us, and his blood which is shed for us, even the blood of the New Covenant. Therefore it doth evidently appear, that we have life by him alone. Now this I suppose meet, when the Saints are met together at convenient times, that they take bread with thankfulnesse, and eate thereof in remembrance of Christs body that was sacrificed for their sins; and also drinke of the Cup in remembrance of his blood, even the blood of the Lamb by which we are cleansed: For as in the Law almost all things were cleansed by blood, and without blood there was no remission: Even so are

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all that believe the Gospel with obedience, cleansed by the blood of Jesus Christ, according as the Apostle saith, *with one gift he hath perfected for ever them that are sanctified.* Now if we do thus eat and thus drinke in remembrance of Christ, we doe shew forth his death till he come: And blessed are they that eate and drink worthily, for they that do otherwise are condemned, because they through faith discern not the body and blood of our Lord Jesus Christ. Therefore let us be stedfast in the faith, that we be not condemned in the World with the wicked and unfaithful generation; For such as once are called to the acknowledging of the way of truth, so as to escape the pollutions of the World, through the knowledge of the Lord, and yet turn again after the lusts of wickednesse, the latter end of such is worse then their beginning.

Nevertheleſſe the foundation of God stands sure, having the seale, the Lord knows who are his from the beginning, even the Lord, with whom nothing is impossible, fore-savv from the beginning his elect: *And whom he fore-saw he predestinated, to be conformable to the image of his Sonne, that he might be the first borne amongst many brethren.*

And also *whom he predestinated, he called, and whom he called, them he justified, and whom he justified, them he glorified.* O excellent Gospel! What shall we say to these things? *If God be for us, who shall be against us?* If God who changeth not, have sealed us unto eternall glory, who can hinder us thereof? If God who cannot lye, have promised, what power can alter his purpose? for he in whom we believe, hath all power in heaven and in earth, and under the earth, by whom all things were created both in heaven and in earth, the Sea and all things therein: So that *the things which are seene, are not made of the things that do appear*, but by the Word of God: O unspeakable power of the Almighty God! who can finde out all his workes? *His judgements are deep, and his wayes past finding out.* For who hath been his Councellor at any time, or who hath given unto him that he may be rewarded? For by him, and from him are all things.

Seeing then we have such a Father dwelling in Heaven, let us not fear, but go on diligently in the way of the Lord, looking for the crown of glory which we shall receive, for we are the Children of God through the faith of Christ. If children, then heirs with him of the Kingdome, fellow-heirs, joynt-heirs with the Son: And as Jesus our eldest brother was raised up by the glory of the Father, so shall we by the same Almighty power be raised up, and be made partakers of the same glory with the Father and with the Son: And this is a great and exceeding promise, that we shall be made partakers of the Divine nature. Therefore my beloved brethren, how ever you are called, or under what name soever you be, if you hope to be made partakers of the glory of our Lord Jesus Christ, then strive to walke as he did for an example, and learn of him to be meek in spirit, and lowly in heart; for in his humility he was exalted, Therefore let us strive to be humble, that with him we may be exalted; *For he that humbleth himselfe shall be exalted, but he that exalteth himselfe shall be abased. The Lord gives grace to the humble, but the*

proud he beholds afar off. Therefore let every one esteem himselfe no better then his brother, and vvalke in love one tovvards another, as Children of one Father, and fellovv heirs of the same inheritance. If vvee had love one towards another, vve should love one another, and not speak evill one of another; for love covereth a multitude of faults. Love is precious and excellent, it is even the bond of perfection, it is the fulfilling of the Lavv; For the end of the Commandement is charity, out of a pure heart. Love is the chief Commandement of the Gospel, saith the Lord Jesus Christ, *In this shall it be known that yee are my Disciples, if ye love one another. If yee keepe my Commandements, yee shall abide in my love* (saith he) and his Commandement was, *that we should love one another.* The sum of the Gospel doth stand in these three, *Faith, Hope, and Charity.* And thus I believe, through the rich mercy of God which appeared to me, when I was as dead, because I had drunken deeply of the waters that were made bitter, by that Star that is called *Worm-wood*, but praised be the name of my God, who hath healed mee with the Water of the River coming from his Temple. I believe that Jesus Christ hath offered up himselfe unto the Father an acceptable sacrifice for the sinnes of the whole World, *That as many as believe in him should not perish, but have life everlasting:* And because he hath given me to believe, I have hope also of etereal life. To speak as plainly as I can, this I say, I believe that all my sins are forgiven by the death of his Son Jesus Christ, and free mercy of God: Therefore I feare not the Wrath to come, as though the Lord had sent his Angel unto me, saying, *All thy sinnes are forgiven thee, I will have mercy on thee, thou shalt live for ever.* Even so do I believe the Gospel, which was not declared by Angels, but by his owne Son, whom he hath appointed heire of all things, who by inheritance hath obtained a more excellent Name then they: For unto which of the Angels said he at any time, *Thou art my Son, this day have I begotten thee?* Again, *I will be to him a Father, and he shall be to me a Sonne*: So that the Angels must vvorship him who are his Ministring spirits, sent forth into the World for their sakes who are heirs of Salvation.

Now in him I believe for remission of sins, to vvhom the Angels and heavenly povvers are subject, vvho is exalted at the right hand of God for ever. This is my faith to believe in Jesus Christ for the forgivenesse of all my sins: And this is my hope in God for eternal life, and this is my charity to have love tovvards God and man, and to have a conscience void of offence tovvards both. Nevertheleſse I finde my flesh weak and full of infirmities, lusting against the Spirit, and much contrary, so that I cannot do the things that I would; *but when I wou'd do good, evill is present with me; for my spirit is willing, but my flesh is weake*: and I see many temptations follow our nature. For I my selfe have had great tryal in Temptation almost every way, but praised be my God, even the God of Heaven, who hath delivered me out of all Temptations, and still doth deliver me, and I hope will do to the end, that I may for ever rejoyce with the Saints in Light; for he is faithful, and well able, who will not suffer his to be tempted above what they are able, but in

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the Temptation will make way whereby they shall escape. Now this is a most excellent thing, *that we are not under the Law, but under grace:* That we are not justified by the workes of the Law, but freely by his grace: Therefore we need not feare Transgression, because we are not under the Law, but dead to the Law by the body of Christ. And touching our Justification in the sight of God without fault, because *he is the end of the Law for righteousnesse sake to every one that believes.* Therefore let us not feare the weaknesse of our nature, and infirmities of our flesh, because God will not impute our trespasses to us; For this is the word of Reconciliation, *that God was in Christ, reconciling the world unto himselfe*, in not imputing their trespasses to them.

Now this I say and believe of *them that are elect according to the foreknowledge of God*, that walk after the spirit, and not after the flesh, as is appointed for them; As they are not justified by their own righteousnes and good works, but by the righteousnesse of Christ, so are they not condemned by their manifold infirmities and trespasses, because they are not imputed to them. Therefore being thus reconciled unto God by the Gospel of his Son, let us not feare, but war valiantly to obtain the immortal Crown. Although I see with my flesh I serve the Law of sin, yet with the spirit I serve the Law of God; for the spirit seeks after the things that are spiritual, but the flesh after the things that are fleshly, and these two are contrary. The one seeks to fulfil the Law of God, the other seeks to transgresse. Now *if we walke after the spirit we shall live, but if we walke after the flesh we shall dye:* Therefore let us by the spirit mortifie the deeds of the body; for if we walke after the spirit, we shall not fulfil the lust of the flesh: *Resist the Devill, and he will flee.* Let us not think it strange to be tempted, for the tryall of our faith is much more precious then gold; and happy are they that can endure temptations, for they shall inherit the promise.

Now I do exhort my brethren, *that we do adde unto our faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlinesse, and to godlinesse brotherly kindnesse, and to brotherly kindnesse charity*; For if these things be in us, and abound, they will make us that we shall never be barren nor unfruitful in the knowledge of the Lord; but an entrance shall be ministred unto us of the everlasting kingdome. Therefore let us cast off every thing that may hinder us in the way of the Lord, and take unto our selves the whole armour of God, the sword of the Spirit, the shield of faith, and for a helmet the hope of savation, having our loyns girt with the girdle of love, and our feet shod with the preparation of the everlasting Gospel of peace. Being thus armed, let us fight valiantly against all our enemies, the world, the flesh, and the Devil, yea all the powers of darknesse cannot prevail against us, While we keep in the Armour of God, and pray continually to him that is able to help us, but use not vaine repetition in prayer, let your words be few, and faith strong; for this understand that the Lord knows what we stand in need of before we aske of him, better then we our selves; therefore let us aske in faith without wavering, that we may receive

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our petitions, let us pray one for another, and for the whole Church of God.

Now my beloved brethren, I exhort against two things, first in making long prayers, and using many words; second, in praying for remission of sins: the first, the Lord forbids vain repetition in prayer, for saith he, *they think to bee heard for their much babbling*: He used few words in prayer, and so did the Apostles; the second, if thou believe in Christ that all thy sins are remitted, why prayest thou to God for remission of them? I understand it to be a fruit of doubting and not of faith. Now this I think meet when thou prayest to God, to use but few words, and pray to him as though he stood by thee as a man, and also believe that he knows every thought and intent of thy heart, then thou mayest acknowledge thy self according as thou findest thy self, and ask of him the things thou stands in need of, speak plainly unto him, regard not set forms to have praise of men, (as hypocrites do who have their reward) for I am perswaded, that it is far better to pray ten words with faith and zeal, then ten thousand words in a set form. But thou wilt say, that the Prophets prayed for remission of sins, and Christ taught to pray for remission of sins, when he taught his Disciples to pray, but that I understand to be as much Doctrine as prayer, in which is excellent things to be understood. First, that God which is in heaven is our Father, and that we ought to praise and hallow his Name, and that from him we receive our daily bread, for the earth is the Lords, and the fulness thereof. Now understand how he taught us to pray for forgivenes of sins, even upon condition, *forgive us our trespasses, as we forgive them that trespasse against us*; for, saith he, if you forgive them that trespasse against you, then will your heavenly Father forgive you your trespasses.

Now this I say, before Christ died for his people, they did well to cry earnestly unto the Lord for the remission of their sins; but since Christ was made an offering for sin, there remains no more sacrifice for sin to them that believe, but only praise, even the calves of our lips; nevertheless this understand, that if we forgive not them that trespass against us, neither shall we be forgiven; therefore as God hath forgiven us through the death of his Son, we ought to forgive one another, and all that trespass against us, else how dare thou pray to be forgiven as thou forgivest, and yet forgivest not, but seekest revenge; herein thou uttereest thy own condemnation, in praying for thy destruction; therefore consider how thou prayest, let Wisdome be thy Councellor, lest thou become wicked, and thy prayer abominable. This is my counsel to thee, that thou pray often, but beware of the *Scribes* and *Pharisees* example, which Christ forbid, but rather obey the excellent counsel of Christ, when thou prayest, enter into thy Closet, and pray to thy Heavenly Father in secret, who shall reward thee openly. And that it is good to pray often, remember the words of Christ; and the Apostle exhorts to pray without ceasing, for such a one is he in whom we believe, even able to help us at all times, and give us any thing we want;

Luke 18.

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he suffereth us to be tempted, that we may be tried and found faithful, and so inherit the Promise; therefore when we are tempted, let us pray unto him for deliverance, and when we are not tempted, let us pray to him that he will not lead us into temptation, or suffer us to be tempted, but deliver us from all evil, that so we may be preserved unto his Heavenly Kingdome. And my Brethren, let us all with one heart and mind, pray for the coming of the day of Jesus Christ, and the Kingdome of God, that his Will may be done on earth, as it is in heaven. *Amen.*

Now concerning Church Traditions, the Saints are not bound to daies and times, as the *Jews* were under the Law, which things were but shadows, but the substance of them all was Christ; therefore the substance being come, the shadows are done away, else were we still in bondage unto the Law, but now are we freed and set at liberty by the Body of Christ, that we should not be as servants under the Law, but the children of God, walking in love and righteousnes: for if we were bound to observe daies and times, we were still under the Law; therefore saith *Paul*, Let no one judge you in meat, or in drink, or in respect of an holy day, or of the New Moons, or of the Sabbath daies, which things were shadows of things to come, but the body is of Christ. Now if we be come to the substance, which is the body of Christ, we ought not to turn back to shadows, to observe daies and times. Therefore Brethren, you that are zealous for Sabbath daies, you erre therein from the truth of the Gospel; for the Sabbath commanded to the Children of *Israel* under the Law, was but a shadow, and with the rest to end, when the substance came, and this was it a shadow of, even the Eternal Rest and everlasting Sabbath, as that faithful Minister to the *Hebrews* writeth, when he proveth by the Scriptures a rest for the people of God; *Heb.* 4. & 4. speaking of the Rest, from the first to the eleventh verse, Christ himself in his answer to the *Scribes* and *Pharisees*, when they were offended at his Disciples for plucking ears of corn on the Sabbath day, plainly taught the end of the Sabbath. First, he reproves them for their strictness, that they would not allow the Works of necessity on the Sabbath day, with that of *David*, saying, *Have ye not read what* David *did when he was an hungred, and they that were with him, how he entered into the house of God, and did eat Shew-bread, which was not lawful for him to eat, neither they that were with him, but only for the Priest:* Or have ye not read in the Law, that on the Sabbath daies the Priest in the Temple profane the Sabbath, and are blameless? *But I say unto you, that in this place is one greater then the Temple: but if ye had known what this meaneth, I will have Mercy, and not Sacrifice, ye would not have condemned the Innocent; for the Son of man is Lord even of the Sabbath.* In which Doctrine he hath plainly taught the end of the Sabbath in him, and he the Lord thereof. And thus I understand it, with that of *David*, he reproved the outward strictness of the *Scribes* and *Pharisees*, that they would not allow the works of necessity, which they ought to have done. (And after at other times they were offended at him, for healing on the Sabbath day, but he reproved them.) And in that he spoke of the Priest profaning the

Temple

Temple on the Sabbath day, and are blamelefs, he plainly taught the the end of the Sabbath, for that Temple was but a ſhadow of the Temple of his Body: And this underſtand, that we, as many as believe in him, are as Prieſts in the Temple of his Body, and ſo are freed from the Sabbath, yea, though we profane the Sabbath, we are blamelefs, for our Temple is greater then that outward Temple was, as he himſelf ſaid, *one greater then the Temple is here*; yet more he reaches, if ye had known what this meaneth, *I will have Mercy, and not Sacrifice, ye would not have condemned the guiltleſs*, which doth plainly hold forth the end of the Law, the end of Sacrifice, and only Mercy, which is the riches of his Love in the Goſpel of his Son; ſo if they had known this Scripture, *I will have Mercy, and not Sacrifice*, they would have known the Goſpel, and underſtood that the Diſciples had been guiltleſs, though they broke the Sabbath, ſo they would not have condemned them, becauſe the Son of man is Lord of the Sabbath day: ſeeing then that the Sabbath daies are put to an end in him, wherefore then are ye zealous for a Sabbath, and not the ſeventh day, which was commanded of the Lord to be kept in its time? but another day have ye choſen, which ye have no Commandment for in all the Scriptures, neither Chriſt nor his Apoſtles gave Commandment to keep a Sabbath day; therefore my Brethren conſider of this thing, for it is no Commandment of the Lord, but a Tradition of men, contrary to the truth of the Goſpel, (as I have ſhewed before) and came in with other error and idolatry, that the Scriptures might be fulfilled.

Now this your Sabbath, the firſt day of the Week, there is no Commandment for in all the Scriptures, to be a Sabbath kept holy unto the Lord. You may read of the Saints meeting together the firſt day of the Week, but what is that to a Sabbath? for I ſuppoſe it meet for the Church of God to meet together once a week at the leaſt, to exhort one another in the Myſteries of the Goſpel, and I know not but the firſt day of the week may be as convenient as another, or another as it, though in the Apoſtles time, the Saints met together on the firſt day of the week, therefore they knew well, how that they were not to obſerve the Sabbath, elſe would they have met together on the 7th day, and have kept the Sabbath. Now Brethren, this I ſay, if ye regard daies, whether the firſt daies, or other daies, regard them to the Lord, for ſome count one day better then another, but others every day alike: Let every one be fully perſwaded in his own heart, and ſo let him walk: Nevertheleſs thou haſt no Commandment in the Goſpel to obſerve daies or times, but art at liberty in holineſs: So if thy liberty be to keep a day holy, keep it holy unto the Lord, but beware of keeping a day to the fleſh to fulfill the luſts thereof: and let us not judge one another in theſe things; for what if thou keep a day holy unto the Lord to humble thy ſelf in faſting and prayer, ſhall I judge thee therein? or if I keep a day holy unto the Lord, who ſhall judge me therein? therefore let us not judge one another, but rather pray one for another, for he that judgeth another, and oth the ſame thing, therein he judgeth

himſelf,

himself, and ye that believe in a Sabbath, will be judging others that break the Sabbath, and yet ye your selves keep it not holy; is not your judgement against your selves? As for me, I keep it not as a Sabbath commanded of the Lord, but that I may walk without offence, such liberty I have, that I seek to walk before all men without offence, though I see the world full of offences, and all manner of wickedness and not only in the world, but amongst the most faithful Brethren many offences and errors, the Lord hasten to shorten these daies, for I fear the Lord makes a short work upon the earth, and that few enter in at the strait gate that leads unto life everlasting. Now it is far from me to wound the conscience of any that is zealous for the Sabbath, or to lay a stumbling block of offence before them, for this I am perswaded, that many, who have in their times been zealous for the same thing, and also subject to many other errors, are now in heaven, and for ever cleansed from all pollution: for if *Peter*, that great and excellent Apostle, was to be blamed for error, in not going the right way to the truth of the Gospel, for which thing *Paul* reproved him openly; then no marvel if we who are so weak, be subject to error, therefore it is good and profitable to teach one another, and reprove in love, that we may be fellow-helpers one of another to the everlasting Kingdome: but such is the times of darkness, almost all orders in the Churches are lost, and confusion and error instead thereof, because the glory of the Gospel hath been, and is very greatly darkned, according to what is spoken in the Scriptures: For in the beginning of the Gospel, in the Apostles times, when the Churches were established in the Faith, they appointed Officers in the Churches, as Bishops, Elders, and Deacons, to keep in order the Doctrine of the Gospel, that no root of bitterness grew up to the defiling of many; for in the Apostles times, when the Churches enjoyed the glory of the Gospel, they had power to cast out, and receive in, which Christ called binding and loosing, for, saith he, *What soever ye bind on earth, shall be bound in heaven, and whatsoever you loose on earth, shall be loosed in heaven. Again, whosoever sins ye remit, they shall be remitted, and whosoever sins ye retain, they shall be retained.* Therefore when the Churches were taught, and had with obedience received the word of the Gospel of their Salvation, then being the Body of Christ, and members one of another, every member had its own place to the edifying of it self in love, grew compleat together, receiving encrease from the head: so every one as he had received the gift from God, was to Minister therein, and not to go behind his gift. First, such as were full of Faith and the Holy Ghost the Apostles chose, by laying on of hands and prayer, when the multitude of believers were encreased, their charge grew too great, both of the Ministration of the Gospel, and of the Saints charity, so that there was a neglect of the daily Ministration of the Saints charity, and the Apostles thought it not good to leave the Word of God, and serve Tables, therefore they desired their Brethren to look out seven men of honest report, full of wisdome, and of the Holy Ghost, that they might be set over that business, that they might

give themselves continually to the Word of God, and prayer, so they had help from their fellow-brethren to the furtherance of the Gospel; and as the number of Disciples encreased, so did helpers also. Now the office of a Bishop, I understand to be a Minister of Christ for the Church, to whom is committed the charge of the Doctrine of Salvation; therefore he must be one that understands the wholesome Doctrine of Faith, able to resist the gain-sayer, he must be blameless in all holy conversation, giving forth thereby an example to his fellow brethren, in meekness, in love, in charity, in patience, in temperance, in governing well his own family, yea, in all manner of holy Conversation an example to his Brethren, not only in word, but in deed; and such a one being found able in Doctrine, and blameless in Conversation, may use the office of a Bishop or Elder, he must not be one that is covetous, and given to filthy lucre, or pride, or drunkenness, or envy, or an evil reporter of others, neglecting the well ruling of himself & own family, not one that loves to have the preheminence, and Lord over Gods Heritage, such as these ought not to use the office of a Bishop or Elder, but contrariwise, being found such, are by the consent of Bishops, Deacons, and holy Brethren, and by the power of our Lord Jesus Christ, to be delivered unto Satan, for the destruction of the flesh, that if it be possible their spirits may be saved in the day of the Lord: and also that the Name of our Lord Jesus Christ be not blasphemed, and the holy Gospel evil spoken of. Now the office of a Deacon I understand to be, a servant and Minister of Christ in the Church, and to have a great charge in the Church, especially in the Ministration of the Saints charity, to see that the needs of the poor be supplied, and that all things be done in love orderly, according to the Gospel; therefore a Deacon must be one that is grave, not double-tongued, not given to much wine, not greedy of filthy lucre, but contrary, one that is sober, full of charity, hating covetousness, holding the Mystery of Faith in a pure conscience; if they be married, their wives must be grave, sober, not slanderers, faithful in all things, the Deacon must also rule well his own family, for if he cannot rule well his own house, how shall he rule in the Church of God? for they that do use the office of a Deacon well, do purchase to themselves a good degree, and great boldness in the Faith, which is in Christ Jesus.

Now these are to be tryed, and if they be found blameless, they may use the office of a Deacon; but this understand, that it is lawful for a Deacon to use the office of a Bishop or Elder, and for an Elder to use the office of a Deacon, for the Apostles, who were Elders, used the office of Deacons when they served Tables, and also some of the seven Deacons used the office of Elders, when they preached boldly the Gospel of Jesus Christ: Also *Paul* used the office of a Deacon in the Ministration of the Saints charity, so that Deacons and Elders are fellow-helpers in love (rather then distinct Officers) for the perfecting of the Saints, and keeping up the way of Righteousness, according to the Gospel.

Now

Now when the Churches were thus established in the Faith of our Lord Jesus Christ; having these helps in government, they had power to binde and loose; for if any amongst them were disobedient in not submitting to the righteousnesse of the Gospel, and did rebell against the way of Truth, they were to note such; and if they would not repent with one consent, put them out from amongst them, that they may be ashamed, yet not count them as enemies, but as brethren, in exhorting them that if it be possible they may repent, and be received in again; but if they refuse to be reproved, and will not repent of their wickednesse, but go on to destruction, such indeed are delivered unto Sathan, and it had beene good for them if they had never beene born.

Christ taught his Disciples of this doctrine of Excommunication, when he spoke after this manner; *If thou see thy brother offend, tell him of his fault between him and thee: If he heare thee, thou hast won thy brother; but if he will not heare thee, take with thee one or two more: And if he will not heare them, tell it to the Church; but if he will not heare the Church, count him as a heathen man: For whatsoever yee loose on earth shall be loosed in heaven, and whatsoever yee binde on earth, shall be bound in heaven.* *Paul* wrote to the Church at *Corinth*, that they should use this power against that fornicator: That when the Church was met together with the power of the Lord Jesus Christ, that they should deliver such a one to Satan for the destruction of the flesh, that his spirit might be saved in the day of the Lord, and they were obedient to his Doctrine in putting him out from amongst them; but it pleased the Lord to give him repentance, to mourn and be afflicted for his sinne; Therefore the Apostle exhorts them to have compassion on him, and minister their love unto him, and rather forgive him, then over charge him with sorrow. *Paul* also forgave him in the person of Christ, according to Christs words, *Whosesoever sinnes yee remit, they shall be remitted; and whosesoever sinnes ye retaine, they shall be retained.* Now *Paul* wrote not unto them onely for his sake that did the wrong, nor for his sake that had the wrong, but that his care might appeare to them in the Doctrine of Christ. And he exhorted the Brethren to note them that caused division, and that walked not orderly according to the Gospell, such as were covetous, or drunkards, or fornicators, or raylers, that they should not keep company with them, no not so much as to eate; but rather if they repent not, hold them accursed. Now this power of binding and loosing belongs rather to the office of an Elder, then a Deacon, though it belongs not onely to them, but to the Deacons, and every member, even the whole Church; For an Elder or Bishop hath not power by vertue of his office (as wicked Usurpers suppose) but by the vertue of the gift of God in them, whereby they are made more excellent in the knowledge of the mystery of the Gospel, and able to discern between good and evill, in the things that differ; for the Church ought to do all things in wisdome and love, with one heart and mind.

Now concerning the Church charity, in the beginning of the Gospel

it was such, that the brethren had all things common, for such as had land sold it, and cast down the price at the Apostles feet, and contribution was made as every one had need. This charge was committed to the seven Deacons chosen of the Church, who were appointed over that business: And this is a most excellent thing to be observed in the Church, that there should be a kind of equality amongst them, according as it is written, *He that gathereth much, hath nothing over, and he that gathereth little, had no lack*; that is, the Saints relieving one another in charity one to another, not by commandment by the Law, but by the love of Christ shed in their hearts, knowing by Faith they shall be heirs together of heavenly riches, why then not heirs together of earthly riches? for as many as are worthy to be counted of the Church number, ought not to suffer want if there be an ability amongst the brethren, for the abundance of the rich ought to be a supply for the necessity of the poor; as it is written, *He hath dispersed abroad, he hath given to the poor, his righteousness remaineth for ever.* Thus the love of God, through the Gospel of his Son Jesus Christ, works in the hearts of his Saints: But this understand, that all things ought to be done in love and righteousness, in which all the Saints are called, not that some should be oppressed, and others eased; for if any that is poor learn to be idle, and not do the things that are convenient, let them be informed and reproved, and if they repent not, judged according to righteousness: And also if any that is rich be found following after covetousness, which is Idolatry, and will not minister to the poor Saints necessities, let such be reproved, and if they repent not, be judged according to the power of our Lord Jesus Christ, seeing they refuse to make the poor Saints partakers of their earthly riches; let them also fall short of the poor Saints true riches, but as many as stand fast in the Faith, and abound in all goodness, let them walk in the rule of unfained love, and pure charity, which the Lord hath ordained for his Saints, that as we hope to be heirs together in heaven, let us walk as brethren together upon the earth.

What advantage would it be to us to win the whole world, and lose our own souls? or what would we give in exchange for our souls? therefore blessed are they that believe the Gospel of eternal life, and are called therein, according to the purpose of the Father, such have cause to rejoyce evermore. This understand also, that all sorts of people in the Church, are under the Church Government, which stands in righteousness, without respect of persons, both to Elders, Bishops, Deacons, Brethren, high and low, rich and poor; therefore as the Apostle saith, *Reprove not an Elder without two or three witnesses.* And this I say, (who am the least of all Saints, and a Child in the knowledge of heavenly things, and scarcely worthy to be called a Christian) if they be found guilty, let them be reproved, and judged as the others. Now as touching the Ministration of the Word, they all had liberty to teach, according to their ability in knowledge, and measure of Faith, to the edifying of one another in love, save only that women were not permitted to speak or teach in the Church, but to keep silent, and if they would know any thing, enquire privily of it, that they

also

also may be instructed in the mysteries of God, as fellow-heirs with the men of the everlasting Kingdome.

Now the cause why women are not allowed to teach in the Church, I am perswaded is this: They are the weaker vessels, and more easie to be deceived and drawn aside into errour; for *Adam* was first created, then *Eve*, but *Adam* was not first deceived; but the Woman being deceived was found in the transgression. Nevertheless through faith and good workes, she shall be saved with the man, for she is also made partaker of the same faith, and same spirit with the man, according as it is written: *And it shall come to passe afterward, that I will pour out my spirit upon all flesh, and your sonnes and your daughters shall prophesie, your old men shall dream dreams, your young men shall see visions: And also upon the servants, and upon the handmaids in those dayes will I pour out my spirit (saith the Lord:)* So that the spirit of prophesie, which is the Testimony of Jesus Christ, was not onely given to the Man, but to the Woman also, both to sons and daughters. *Philip* had four daughters did prophesie. Now *Paul* understood by the Testimony of Jesus Christ, even the spirit of prophesie, *That there should be a great departing from the faith, and that the man of Sin should be revealed, whose coming should be with all deceivableness of unrighteousnesse, after the power of Satan, in lying signes and wonders, to the deceiving of the simple.* For this cause therefore I am perswaded, he would not permit women to speak in the Church, lest they should the sooner bring in heresie to the perverting of many, being themselves deceived with the Serpent. Neither was it comely that the woman should usurp authority over the man, but rather be in subjection, as also saith the Law: For, *the woman is not the head of the man, but the man of the woman: Neither was the man created for the woman, but the woman for the man, nevertheless they are both one in the Lord:* For the head of every man is Christ, and the head of Christ is God, and the man also is the head of the woman; therefore it is comely that women learn in subjection, but a shame for them to usurp authority over the man: So let them have honor as weaker Vessels, in wisdome and love, as fellow-heirs of the immortall life.

Now for men, it was permitted that every one, as they had received the gift, might Minister decently and in order; for when the Church was met together in one place, such as were filled with the knowledge of the mystery of Truth, did Minister in teaching one another, *that all might learne and be edified.* And thus was their order; when one was speaking, and another had revelation, till the first held his peace, the second spoke not, and so the other kept the same course, whether they had Psalmes, or Doctrine, or Revelation. And if any spake strange Tongues, it must be by Interpreters: So were all things done decently and in order, to the Churches comfort and profit, and to the edifying of it selfe in love, through the rich grace of God in Christ Jesus, the chief Captain and head of his Church.

Now as touching their maintenance who were Ministers of the Word and Doctrine, giving themselves wholly up to that holy Calling, it is ordained that the Ministers of the Gospel should live of the Gospel; for if

they sow in the Church spiritual things, it is but a small reward for them to reap their carnal things: But they must not seek to enrich themselves (like the false Prophets) but having food & rajment, learn therewith to be content; For an Elder or Minister of the gospel must not be covetous nor minde earthly things, but be an example in Doctrine and holy conversation to their Brethren. To this agrees the words of *Paul*, *Marke them who walke, as you have us for an examp'e.* And such are well ruling Elders, and worthy of much honour: Therefore this I say, if any be called that are rich in worldly goods to be a Minister of Christ, let such not onely Minister the gospel, but Minister also of his worldly riches to the Church necessities, that so he may lay up for himselfe true riches in heaven, which no Thief can steale from him; And if any that is poore be called to be a Minister of the gospell, let them that are taught in the Word fully supply his wants in ministring to him of their carnal things. And thus thorow the knowledge of the Lord, and bowels of compassion, is honest provision made for every one in the Church of GOD, the ground and pillar of Truth.

Thus it was in the time of the clear light of the gospel, and thus it ought to be in the Church of God; but now it is not so, the light of the gospell is darkned, and the way of Truth troden under foot. The beauty of *Sion* is spoyled, in *Jerusalem* is great desolation, the ancient of the people are given to idolatry, by covetous practices do worship the creature more then the Creator. *Her Priests are full of wickednesse, running swiftly in the way of Balaam for gifts and reward, loving the wages of unrighteousnesse. Many grievous wolves are come forth, as lyons greedy for the prey, to lay Sion waste, and to destroy Jerusalem, and great is the destruction thereof. Her Rulers regard not the Law of the Lord, but execute the way of the heathen. Her Elders wit: full consent do greedily devour the prey, Her young men are strong to choose the wayes of wickednes, but the way of the Lord is not regarded amongst them, they all like women are overcome.* Where is the well-ruling Elder? Where are the holy brethren? O *Sion*! where is thy beauty? O *Jerusalem*! where is thy comelinesse? The Lord is wonderfull rich in mercy, and admirable in love, that destroys us not altogether at once, for great is the wickednesse of the whole earth; but blessed be his Name, who yet loveth *Sion*, and hath not forgotten *Jerusalem*; Though he doth afflict her a little for many faults, yet in great mercy will he receive her for ever. Now all these things are come to passe, that the Scriptures might be fulfilled, for the Word of the Lord never failed, neither shall it to the end, because it endures for ever; For when the Lord Jesus Christ appeared to his servant *John* (who was a faithfull witnesse of Jesus Christ, and of those things he heard and saw) he declared to him the things which must shortly be fulfilled, after he had appeared to him in vision as pleased himselfe: Read *Rev.* 1.13, 14, 15, 16. Then was *John* afraid and became as dead at that great vision; but he was strengthened by the hand of the Lord Jesus Christ, who gave testimony of himselfe to *John*, saying unto him, *Feare not, I am the first and the last, I am he that liveth, and was dead, and behold I am alive for evermore,*

more, Amen, and have the keyes of hell and death. Write the thing: which thou hast seene, and the things which are, and the things which shall be hereafter. The mystery of the seven stars which thou sawest in my right hand, and the seven golden Candlesticks. The seven stars are the seven Angels of the seven Churches, and the seven Candlesticks which thou sawest, are the seven Churches. Then the Lord declared to his servant *John* the things he should write unto the seven Churches, to warne them of his mighty power in whom they believed, and of his great judgements against them that disobeyed the Gospel of life, and also exhorted them as one that loved them with unfeigned love, shewing them the evill that was amongst them, and warned them to repent, that they might live with him, and declared his power to reward and judge every one according to their works, as you may read, *Revel. Chap.* 1. 3, 4. Then was revealed to *John* the things that were to be fulfilled, read *Rev. Chap.* 4. He was in the spirit when he saw these things. Now the mystery of the four Beasts I believe is this, they did signifie and declare the things that should come to passe, their forme and likenesse holding forth the same.

The first Beast being like a Lyon, did signifie and declare the mystery of the Lyon of the Tribe of *Judah*. The second Beast being like a Calfe, did declare and signifie the mystery of Idolatry, that should follow the Revelation of the Gospel of the Lyon of the Tribe of *Judah*. The third Beast having a face as a man, did declare and signifie that the Lord is mindfull of his Covenant he made with *Noah* and his seed, and all creatures, to destroy the Earth no more for mans sake; but while the Earth remaineth, seed time and harvest, cold and heat, summer and winter, night and day shall not cease.

And the signe of the Covenant is his Bow in the Firmament, when a Cloud covereth the Earth, so that the Lord will not utterly destroy all at once from the Earth, but *will judge the world with equity, and the people in righteousnesse.* And the fourth Beast being like a flying Eagle, did declare and signifie great destruction and desolation in the Earth; And the four Beasts had each of them sixe wings, which I believe did signifie their swiftnesse to fulfill the Word of God. And they were full of eyes within, which did signifie their quicknesse to finish their charge, and they rest not day and night, saying, *holy, holy, holy, Lord God Almighty, which was, and is, and is to come*; which doth signifie and declare that the Lord is holy, just, and true in all his wayes, and his judgements according to righteousnesse.

Now the mystery of those things which God gave unto his Son Jesus Christ *to shew unto his servants things which must shortly come to passe; And he sent and signified by his Angell unto his servant* John, *who bear record of the word of God, and of the testimony of Jesus Christ, and all things that he saw: Blessed are they that read and understand.* Now the revelation of those things I understand to be declared, and the mystery of God to be finished in the opening of the seven Seales, in the sounding of the seven Trumpets, in the powring forth the vials of the last plagues of God by the seven Angels.

Now

Now my purpose is to declare according to my weak understanding, concerning the mystery of the seven Seals. Saith *John*, *I saw in the right hand of him that sate upon the Throne a booke written within, and on the back-side sealed with seven seals: And I saw a strong Angell proclaiming with a loud voyce, who is worthy to open the Booke, and to loose the Seales thereof. And no man in heaven nor in earth, nor under the earth was able to open the booke, neither to looke thereon; And I wept much, because no man was found worthy to open and to read the Book, neither to look thereon. And one of the Elders said unto me, weep not, behold the Lyon of the Tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seales thereof. And I beheld, and lo in the middest of the Throne and of the four Beasts, and in the middest of the Elders there stood a Lamb as it had been slain, having seven hornes, and seven eyes, which are the seven spirits of God sent forth into all the earth*, Rev. 5. (read to the end) Now thus I understand these things; The Book in the Lords hand written within, and the backside sealed with seven seals, did signifie the mystery of mans salvation, which was lost by reason of transgression: So death reigned over all, and no man was able to restore himself; but being driven from the presence of God, lay under wrath and condemnation, but the Lord who is rich in mercy, did purpose in himselfe to save some. Now when *John* saw the mystery of mans salvation, sealed up with so many seals, and that no man in heaven nor in earth, neither under the earth was found worthy to open the Book, neither to look thereon, he had cause to weep, and all men with him, for the way of salvation being sealed up; but one of the Elders declared glad tidings, saying, *Behold the Lyon of the Tribe of Judah, the root of David hath prevailed to open the booke, and loose the seven seales thereof.* And *John* saw Jesus Christ the Lamb of God, who was both able and worthy to open the Book, and loose the seven Seales thereof: And the four Beasts and four and twenty Elders gave honour and praise to him, and many Angels praised him; yea, every creature in heaven and in earth, and under the earth praised him, for to him is committed all power in heaven and in earth, and under the earth.

Now when the Lamb opened one of the seven seales of the Book, *John* heard as the voyce of Thunder, one of the four beasts saying, *Come and see: And I saw, and beheld* (saith he) *a white horse, and he that sate upon him had a bow, and a Crown was given unto him, and he went forth conquering, and to overcome*; Which mystery I do understand doth signifie the Son of Mans going forth with the everlasting Covenant of life, riding powerfully in righteousness to bring the elect children to the Kingdom, which is signified by the first beast that was like a Lyon. And when he had opened the second Seale, I heard the second Beast say, *Come and see, and there went out another horse that was red, and power was given to him that sate thereon to take peace from the earth, and that they should kill one another, and there was given to him a great sword.* This I believe doth signifie the Wars, and rumours of Wars, which Christ foretold of should come to passe: And his people should be persecuted, and evill spoken of, and some of them suffer death for his Names sake, and they that killed them should

should think they did God good service, their minds and understandings being so darkned through the mystery of idolatry, which is signified by the revealing of this mystery by the second Beast, which was like a Calfe: And when he had opened the third Seal; I heard the third beast say, *Come and see: And I beheld, and loe a blacke horse, and he that sate on him had a paire of ballance in his hand: And I heard a voyce in the middest of the foure beasts say, a measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oyle nor the wine.* Which mystery doth signifie, that in the middest of all these plagues there should be plenty of Corne and Oyle; though the black Horse might peradventure signifie famine and dearth, yet not of Bread, but of hearing the Word of God, as it is written in the Prophets. For the Lord doth remember his Covenant which he hath made with all flesh, not to destroy the earth any more for mans sake. And when he had opened the fourth Seale, I heard the fourth Beast say, *Come and see: And I looked, and behold a pale horse, and his name that sate thereon was Death, and Hell followed with him, and power was given unto him over the fourth part of the earth, to kill with sword and with hunger, and with death, and with the beasts of the earth.* This mystery doth signifie a great and most fearfull destruction in the earth, that many should dye by the sword in the Nations, by the power of the first Beast which riseth out of the Sea, or the earthly power of the raging heathen, whose name is Death, and the Grave. And many in the Nations are fallen by his power, and perished in perdition, and fallen in the world without either faith or hope, or any knowledge of God, even like unto the beasts of the earth. And this is signified also by the 4th beast, who was like unto a flying Eagle, wch is high, and of a devouring nature. And when he had opened the 5th Seal, I saw under the Altar the souls of them that were slain for the Word of God, and for the Testimony which they held: and they cryed with a loud voyce, saying, *How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given to every one of them: And it was said unto them, they should rest yet for a little season, untill their fellow-servants also and their brethren that should be killed, as they were, should be fulfilled.* The mystery of this I understand to be the second Beast that *John* saw rise out of the earth; which had two horns like the Lamb, but spake as a Dragon; which doth exercise the power of the first beast, and hath made an Image to the first beast, and hath given power thereto, that the Image should speak, and cause as many as will not worship it, should be persecuted and killed. This second Beast is one with the first, and exerciseth the same power; but more deceivable, for he hath horns like the Lamb: he pretends to fight for the Lamb, and shews himselfe as though he stood for the Saints. So under the title of the Lambs, he maketh war against the Lamb; And in pretending friendship to the Saints, he slayes them as wicked men, as many as the Lord permits him, and their blood cries night and day for revenge; and he will revenge his Saints that cries night and day. Nevertheless they who have suffered death or persecution for Christs sake, and have been faithfull to the end, have received a full reward of the im-

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mortall life; but what is that to the beast and earthly powers, they shall be revenged according to their works, and receive judgement from the Lord: And this is a great desolation that the Beast and the Dragon should not onely have power to deceive the world, but have power also in the Church to kill, persecute, and make warre with them, their appointed time, even forty and two moneths, while the the holy City is troden under foot; and this I understand to be the mystery of the fifth Seal, *And I beheld, and when he had opened the sixth Seale, and lo there was a great Earthquake, and the Sun became blacke as sackcloath of haire, and the Moone became as blood, and the stars of heaven fell unto the earth, even as a Figtree casteth her untimely figs when she is shaken of a mighty winde. And the heaven departed as a scroll when it is rolled together, and every mountaine and Island were moved out of their places: and the Kings of the earth, and the great men, and the rich men, and the chiefe Captains, and the mighty men, and every bondman, and every free-man hid themselves in the dens and in the rocks of the mountaines, and said to the rocks and the mountaines fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?*

This mystery I understand to be a terrible Vision, and greatly fulfilled; for the earth is mightily shaken by the former judgments and plagues, and still it is shaken more and more: The Sunne being darkned, and the Moon turned into blood, and the Stars fallen from heaven, this is a great desolation spoken by the holy Prophets; the glorious shining of the Gospell is darkned through the smoak of the bottomlesse pit: And many faithfull Saints have been slain by the power of the Beast and false Prophets, which were the locusts that ascended out of the smoak of the bottomless pit: And the Sun and the Aire is darkned by reason of the smoak of the bottomlesse pit: And also many Stars are fallen from heaven. Many who outwardly have appeared some-what in the time of Tryall and hour of temptation have fallen to the earth, who have seemed like stars, and many Saints also who have been stars indeed, have been cast down to the earth, and troden under foot: But the Lord will never forsake the least of his, but in due time will judge their cause: And though *Sion* be as a Fig-tree that is shaken of a mighty winde, yet the Lord is with her in the middest of all her poverty. And heaven departed as a scroll when when it is rolled together, and every Mountain and Island were moved out of their place, the glory and beauty of the earth hath beene much destroyed by the great plagues of God, and wrath of the Lamb By the Sword, Plague, and Pestilence in all the Nations, which hath beene powred forth upon the Kings of the Earth, and the great men, and the rich men, and the chief Captains, and the mighty men, and all sorts of people bond and free; For certainly if the Lord set up judgement in his owne house, how shall the raging Nations escape his wrath? Therefore as he hath said *he will judge the heathen round about in the valley of Jehosaphat*, which is the valley of great slaughter. And because of this great desolation that the Lord makes in all the Earth, many have fled to hide themselves from the wrath of the Lamb, yea to escape if it were possible

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those plagues that have compassed them about; And many have desired rather to dye then to live, because of their great plagues, have sought after death rather then life; for in the day of the Lambs wrath who is able to stand? Yet in *Mount-Sion*, and in *Jerusalem* there hath been deliverance in the middest of all those judgements; for the foure winds must not blow upon the Earth, till the Angel came out of the East with the seale of the living God, and the servants of God were sealed in their fore-heads: And of every Tribe of the Children of Israel were sealed a certain number according to the foreknowledge of God: And also a great multitude which no man could number of all Nations, and Kindreds, and People, and Tongues stood before the Lamb cloathed with white Robes, and Palmes in their hands, and cryed with a loud voyce, saying, *Salvation to our God which sitteth upon the Throne, and to the Lamb: And all the Angels stood round about the Throne, and about the Elders, and the foure Beasts, and fell before the Throne on their faces, and worshipped God, saying, Amen. Blessing, and glory, and wisdome, and thanksgiving, and honour, and power, and might be unto our God for ever and ever, Amen.*

Now the Lord to make known his love to his people, declared to *John*, that in the time of great Tribulation many were saved, even all they that were sealed, whose names were written in the Lambs book of Life from the foundation of the World. I say, to reveale this mystery to *John*, that he might also make it known to the Churches; One of the Elders answered and said unto him, what are these that are arrayed in white Robes? and whence came they? And he said unto him, Sir, thou knowest: And he said unto *John*, *These are they which came out of great Tribulation, and have washed their Robes, and made them white in the blood of the Lamb, therefore are they before the Throne of God, and serve him day and night in his Temple: And he that sitteth on the Throne shall dwell among them, they shall hunger no more, neither thirst any more, neither shall the Sunne light on them, nor any heate; For the Lamb which is in the middest of the Throne shall feed them, and shall lead them to living fountaines of waters, and God shall wipe away all teares from their eyes.* Thus was declared to *John* the mystery of them that are saved through much Tribulation, because of the power of Darknesse in all the world. These are they who live and reigne with Christ a thousand yeares, Satham being bound and chained for deceiving them; but the rest of the dead, which are many in the Nations, lived not: and this is the first Resurrection. *Blessed and holy are they that have part in the first Resurrection, for such shall not be hurt of the second death.* These are they who are faithfull unto Death, and so obtain a Crowne of Life, being freed from the second Death by the blood of the Lamb. These are they, who according to their measure of faith, and ability of knowledg walke in righteousnesse, bringing forth the fruits of the Spirit, suffering persecution and reproaches patiently for righteousnesse sake.

But this I am perswaded, that Satan is let loose out of his prison, and running swiftly in the Nations, to gather together great multitudes, even

Gog and *Magog* to battel, (whose number is as the sand of the Sea) to compass the beloved City, and the Tents of the Saints, but the Lord in his own time will work a great deliverance, then shall *Gog* be utterly destroyed, and *Magog* shall not escape, Satan also that old Serpent, which is called the Devil, shall be taken, and with him all that destroy the earth, and be cast into destruction for ever; then shall the light and brightness of *Sion* shine in all the earth, and *Jerusalem* shall be built in the middest thereof, with precious stones, and the Holy City lieth four square, towards the *East*, towards the *North*, towards the *South*, toward the *West*, and at every side of the City three gates, at which the people of the Nations shall enter in, and the Holy City shall no more be trodden under foot, when the fourty and two moneths are expired, neither any unclean person come therein, but all shall be holy unto the Lord, for the day of the Lord is at hand, when the heaven shall be dissolved, and earth burned up, and he will make a new heaven, and a new earth, wherein dwells righteousness, and there shall be no more Sea, then will he dwell with his people according to his promise, and his Tabernacle will be with the sons of men, when all the mystery of his wrath is fulfilled in the Nations.

And when he had opened the seventh Seal, there was silence in heaven about the space of half an hour, and I saw (saith John*) the seven Angels which stood before God, and to them were given seven Trumpets; and another Angel came and stood at the Altar, having a golden Censor, and there was given unto him much Incense, that he should offer it with the prayers of all Saints, upon the golden Altar which was before the Throne, and the smoke of the Incense which came with the prayers of all Saints, ascended up before God, out of the Angels hand; and the Angel took the Censor, and filled it with the fire of the Altar, and cast it into the earth, and there was voices, and thunderings, and lightnings, and an Earthquake, and the seven Angels that had the seven Trumpets prepared themselves to sound.* Now the mystery of these things I understand do signifie; first, when the seventh Seal was opened, *there was silence in heaven about the space of half an hour*, doth shew, while the seven Seals are opening, the seven Trumpets sounding, the seven last Plagues powring forth, there should be little silence and peace in the Church; for when the seventh Seal was opened, the seven Angels stood before God to receive seven Trumpets, that the Wrath of God, and of the Lamb, might more abundantly be revealed from heaven: and the mystery of the other Angel which came and stood at the Altar, *having a golden Censor, and there was given to him much Incense, that he should offer with the prayers of all Saints*; upon the golden Altar, which was before the Throne, doth signifie, that the Lord is mindful of his Saints, in the time of darkness and great tribulation, though he hid himself from them, yet doth he hear their prayers, and their cryes come up before him, being acceptable unto him, as an offering with much incense presented before him, and the smoke of the incense, with the prayers of all Saints, ascended up before God out of the Angels hand, and the Lord doth judge and avenge their cause upon their enemies, for he will avenge his Elect that cry night and day, though he

he bear long with them. This mystery is great comfort to all Saints, that their prayers go up before God, and are as an offering of much incense unto him, and that he doth judge their cause against their enemies, and in the end will avenge them, though he bear long. And thus do I understand the mystery of the opening of the seven Seal, in which is also signified the mystery of the seven Trumpets, and the seven last plagues, ministred by the seven Angels, wherein is finished the fierce wrath of the Almighty God, as he hath declared to his servants the Prophets, but these are great mysteries, and hard to be understood; for thus I am perswaded, that there are few upon the earth that understand these mysteries, which in their time have been, and are now fulfilled in a great measure amongst us, I who am but a child in knowledge, who have not been acquainted with the way of Truth one year, do see and understand many mysteries fulfilled, and in fulfilling; and this I am perswaded, that one jot of Scripture shall not fail, but in its time be fulfilled, according as the Lord before hath purposed in himself, and that the time is at hand when many shall run too and fro, and knowledge shall be encreased, *then shall seven women take hold on one man, and desire to be called by his name, and ten men lay hold on one Jew, and desire to worship with him, for the desire of all Nations is at hand.*

Now my beloved Brethren, what I have written is according to the measure of Faith, and portion of knowledge I have received. And this also understand, that since I was converted to the knowledge of the Truth, I have not learned of any man, neither have I much regarded any mans Doctrine, (but the Doctrine of the holy Apostles, of the Lamb, and all the holy Scriptures which I find profitable unto Salvation, through Faith which is in Christ) not that I thought my self more wise then others, (the Lord is my Witness who knoweth all hearts) but I saw my self in great darkness, and much confusion amongst all; wherefore I understand us all to be in the Wilderness, and sore oppressed with the yoke of *Babel*, so that all is full of division, confusion, and great desolation, which my prayer is may cease in *Sion*, and that the Daughter of *Sion* may be made strong, having her horns of iron, and hoofs of brass, that she may beat in pieces many people. And this I exhort you my Brethren, to pray for the peace of *Jerusalem*, for they shall prosper that love it, let him have no rest, till the holy City, which is trodden under foot, be built again, *then shall Babylon fall, that great City that raigns over all the earth, and be no more a City, but a desolate place, for great is the Lord that will judge her; then will there be joy in* Sion, *and great gladness in* Jerusalem, *for then shall be blessed the Inheritance of* Jerusalem *for evermore.*

If any one desire to know what manner of person I am, thus far I do acquaint them, that I am not wise and learned, according to the flesh, neither rich nor honourable, but am one that desires to be wise in this, *to know the living and true God, and his Son Jesus Christ, which is life eternal.* And my Brethren who are not wise and learned, I exhort you to get wisdome and learning; this understand, *that the fear of the Lord is the beginning of wisdome, and a good understanding have they that keep his Command-*

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ments. This is true wisdome, to fear the Lord, and this I would have thee to know, by Faith, Jesus Christ, believe that he died for thy sins, and that thou hast all thy sins pardoned by his Death, and hope also that thou shalt live for ever; for this is the promise of the Father to them that believe in his Son, therefore this is good tidings to thee: First, that all thy sins are pardoned and freely forgiven thee, and then when thou departest this life, enter into heaven, and there live for ever in glory unspeakable with the Father, and with his Son Jesus Christ, and with all his holy Angels. Now if thou believe in Jesus Christ for remission of sins, and hope in God (that made heaven and earth, and all things therein) for eternal life, who is well able to give it thee, thou shalt be saved; but this thou must also do, walk in his Commandments, and the chief Commandment is Love, *Love all men, do to all men as thou would they should do unto thee, this is the Law and the Prophets*: This is easie and plain doctrine to be understood.

And if thou desire to do the Commandments, keep with thee this principle, *to do unto all men, as thou would they should do unto thee*; and if thou can believe in Jesus Christ, and hope in God, and endeavour to have a good conscience void of offence, both towards God and man, doing all things as in the presence of God, thou needs not doubt in the least the salvation of thy soul, because he hath promised that cannot lie. Now this is excellent wisdome, to believe the Gospel, and pure learning to yeeld obedience to the same, for this is better then fleshy wisdome, and far more excellent then carnal learning. *For he hath confounded the wisdome of the wise, and brought to nought the understanding of the prudent, he hath hid from the wise and prudent, and revealed to babes and sucklings, that no flesh might glory in his presence*; but as it is written, *Let him that will glory, glory in the Lord*: Where is then the wise? where is the *Scribes*? where is the Disputer of this world? for behold God hath made foolishness the wisdome thereof, so that the world by wisdome knows not God; therefore hath it pleased the Lord by the foolishness of preaching to save some. Now if any who is wise according to the flesh, and desires to be wise and learned according to the Spirit, let such a one become a fool, that he may be wise in denying himself, his own wisdome and righteousness, and believe the Gospel of Jesus Christ, and live in obedience to his Commandments, praying fervently to the Lord for the things he stands in need of, and henceforth consult no more with flesh and blood, but with all meekness receive by Faith the living Word, which is able to save his soul; this is my counsel to thee that art wise and learned, if thou desire to be saved, and to come to the knowledge of the Truth of the Gospel of Life, and to know the holy Scriptures, which are profitable unto salvation, *even able to make wise unto Salvation, through Faith which is in Christ*; Seek not by reading many books, seek not by thy own wisdome, study, and industry, as thousands have done and faln short, abhor Phylosophers Fables, and books of curious Arts, if thou have them, burn them: as the holy Brethren did in the Apostles time, when they came to the knowledge of the Truth, for Phylosophy is very unprofita-

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ble to the children of God, therefore the holy man of God exhorts against it, saying, *Take heed lest any man spoil you through Phylosophy and vain deceit, which is after the Traditions of men, after the rudiments of the world, and not after God*; for such are foolish indeed, and horribly drunk with madness, that leave the Lord, with whom is hid the treasures of wisdom, and seek wisdome at man, who is void of understanding: for as the understanding Potter is more wise then the pot, so is the Lord far more excellent in wisdome then man; who then is wise that seeks wisdome and counsel at man? cursed are they that ask counsel, and not of the Lord; if any lack wisdome, let them ask of God who giveth liberally. Therefore this I say, seek the Lord by faith, repentance, and new obedience, turn from all thy sins, and bring forth fruit meet unto repentance, believe stedfastly in Jesus Christ for remission of all thy sins, hope in God for the promise which he hath made to them that believe, which is eternal life. Now if thou thus believe the Gospel with obedience, thou art blessed indeed, and art come to principles of excellent wisdome, thou art come to be a child of God, an heir of eternal glory, thou art come to believe in him who made heaven and earth, the Sea, and all things in them, who is the All-sufficient and Almighty God, with whom nothing is impossible, who hath light dwelling in the immortality, which no mortal man can approach unto; he searches the heart, and trieth the reins, and knows every secret thing, all things are open and naked before him, now walk as in the presence of such a God, endeavouring at all times to do his will, in yeelding obedience to his Commandments: Instead of reading books of Controversie, and unprofitable disputations of men of corrupt minds, read the holy Scriptures, in which thou may find both much comfort and profit, if thou believe the Gospel of Jesus Christ. And when thou readest mysteries which thou understands not, be not thou troubled, but wait patiently upon the Lord, and pray to him, even the God of heaven, who is the Revealer of all secrets, and be thou sure to keep in the Faith of the Son of God, and hope of Eternal Life, having love towards God and man; be careful to have thy conversation excellent in all manner of holiness, for it is written, *Be ye holy, for I am holy*. And in this also shall it be known that thou art a child of God, if thou delight in righteousness and holiness. This understand also, that the holy Scriptures came not by the will and wisdome of man, but the holy men of God spoke them forth as they were moved by the Holy Ghost, therefore no man understands them, but they to whom they are revealed, and made known by the same spirit that spoke them forth; Therefore seek not to know them by thy own wisdome, or heathenish learning, but pray thou unto the Lord to give thee of his Spirit, that thou may discern the things that are spiritual, *For the natural man knows not the things of God, neither indeed can he, because all they are spiritually discerned: But the spirit searcheth all things, even the deep things of God. Blessed is every one that receiveth the spirit of God as an earnest of the inheritance, by which they are sealed up unto the day of redemption.* And thus have I given my advice (both to the wise and unwise, learned and unlearned) who

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am but young in the knowledge of heavenly mysteries, desiring the prayers of faithfull brethren that I may abound more and more in the knowledge of God, and his Son Jesus Christ, and be a profitable servant to him who hath called me to glory and vertue.

Now concerning false Prophets and Seducers, there are many in the world who outwardly have on sheeps cloathing, but inwardly are ravening wolves, even as the Lord Jesus Christ hath said should come. And also have not many false Christs come in his Name saying, they have been Christ: And many have said, *Loe here, and loe there is Christ*, and many have been deceived. If it please not the Lord to shorten these dayes, I feare few will be saved (but *the Lord knows his owne, and none of them shall perish*) For now is a time of great desolation, I desire not to be found bringing railing Accusations against any; for this I understand, that the Scriptures must be fulfilled: For false Prophets and Deceivers are Ministers of the wrath of God, and do receive in themselves the recompence of all their errour: For this understand, that if any Prophet be deceived, the Lord hath deceived that Prophet, by putting a lying spirit in his mouth Therefore this is my great desire, that the Lord would hasten to rebuke Satan & all his Ministers, who beare his image in all manner of unrighteousnesse, for the markes of false Prophets are all manner of ungodlinesse, their wisdome is from below, *earthly, sensuall, and devillish*. They follow covetous practices, in looking for their gaine for their Quarters; They love to feed themselves with the fat, and cloath themselves with the Fleece: *They cry peace, peace to them that put into their mouths, but such as refuse, they prepare warre against*. They say, *Come bring wine, let us fill our selves with strong drinke, for to morrow shall be as this day, and much more abundant*: They are such as serve their owne bellies, and not the Lord Jesus Christ, caring more for filthy lucre and ungodly gaine, then the good of Christs Flock. They are like silly women, *ever learning, and never able to come to the knowledge of the truth, having eyes full of adultery that cannot cease to sinne*. Now if any one that reads these things finde himselfe guilty, being condemned in his owne heart, let him also know that God is greater then his heart, and knoweth all things. It is not I that judge him, yet let him know that he shall come to judgement, and receive according to his workes, whether good or evill.

Ezek. 14. 9.
1 King. 22, 23.

Now this is my counsell to thee, who believes thou art a Minister of Christ.

First, consider whether thou be acquainted with the truth of the Gospel thy selfe.

Secondly, consider whether thou walke orderly according to the Gospell; for this understand, that such as teach the Gospell to others, should first know it themselves.

Now this is a thing worthy to be considered in these dayes, and also admired, how the Apostles, when they had received Commandement, went from Nation to Nation preaching the Gospel, and such as were ordained unto life believed the Gospell, and were established in the Faith, and received immediately both what to believe, and how to walke, that

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they might be saved. The Apostles preached not the Gospel with wisdome of words that mans wildome teaches, but in plainnesse of speech, and power of the spirit: They stayed not long in a place, but passed (as I may so say) swiftly in the Nations, yet made known the excellent wildome of God to them that believed; and such as believed became able to teach one another in the same Doctrine they had learned of the Apostles: Therefore thou that desirest to be a Minister of Christ, consider whether thou be able to divide the Word of God aright, to preach the same Gospell the Apostles preached, the same Christ, the same faith, the same hope, the same Commandements; *for he that preaches any other Gospell* (saith *Paul*) *let him be accursed.* Now if thou be able to preach the same Gospel, and divide the word aright, then see also that thou walke as they did for an example, that thou mayst be an example to others in all manner of holy conversation, *that thou mayest save thy selfe, and them that heare thee:* But as for them that go contrary to this rule, that preach the divination of their own Brain, being ignorant of the true Gospel, walking after the flesh, in fulfilling the lusts thereof, *their damnation slumbreth not.* And to you that desire to learn, and be taught in the Word, consider how you are taught, that you may be established in the Truth, having received how to believe, hope, and walke, that you be not hearers of the Word, but doers also, that so the Name of Christ may not be blasphemed, nor the Gospel evill spoken of: And that you being established in the Truth, may be able to reach one another, as every man hath received the gift, even so minister the same one to another, as good Stewards of the manifold grace of God, that so you may grow and increase in the knowledge of the Lord to the everlasting salvation of your soules: But now I demand with great cause of sorrow, where are the faithfull Ministers of Christ, who are established in the Truth, and able to divide the word of the Gospel aright, who walke as the Apostles did for an example, and are examples to their fellow-brethren in all manner of righteousnesse? Where are the holy Brethren that are taught in the Word, that are able also to teach one another in the mysteries of God, as they have received and learned, walking orderly according to the Truth of the Gospel? Ah! great desolation which is revealed by the sixth Angell; *The water of Euphrates is dried up, that the way of the Kings of the East might be prepared.* The Lord hasten his worke, and let his Kingdome come, that his will may be done on Earth, even as it is in Heaven; for he hath not created the earth in vaine, but to be inhabited. The Saints shall take the Kingdome: When the Kingdomes of this world are become the Lords and his Christs, they that spoyled *Sion*, and layd waste *Jerusalem*, shall no more be found; for he in his times shall shew who is the onely Potentate, the King of Kings, and Lord of Lords, and God over all the Earth: Therefore all ye Saints come to *Sion* with songs, and to *Jerusalem* with great joy. *Then shall there be one shepherd, and one sheep, and the hireling shall be no more, neither wolves or Lions, or wilde beasts shall devour any more: But the flocke of the Lord shall feed quietly on all the mountaines of Israel, and have a goodly pasture, full of pleasant springs:*

springs: They shall lye downe safely, and goe as Calves in the stall, and none shall make afraid. For *Israel* shall be as an Army strong and valiant, and have power over all Nations, and shall rule them with a rod of iron, and as a potters vessel shall they be broken to shivers before them: This honour have all the Saints, for great is their King. Let the high praises of God be in their mouths, and a two edged sword in their hands, to execute vengeance upon the Heathen, and judgements upon the people: *To bind their Kings with Chains, and their Lords with fetters of Iron: To execute upon them the judgements written: O therefore be wise ye Kings, and be instructed ye Judges of the earth. Serve the Lord with feare, and rejoyce before him with trembling. Kisse the Sonne lest he angry, and yee perish in the right way, when his wrath is kindled but a little, blessed are they that put their trust in him. For his coming is at hand, whose goings forth hath been of old, even he that treadeth the winepresse of the wrath of Almighty God, and before him the Nations shall be subdued.* It is easie for him to do his pleasure. Then the Nations shall learn war no more, they shall beat their swords into plough shares, and spears into pruning-hooks; The bow and all the weapons of warre shall fall out of the hands of the mighty, then the King of Saints shall dwell in *Sion*, & the holy one in *Jerusalem*. His Temple shall be a sumptuous building, (in which he will place his Name for ever) it shall not be defiled with any uncleane thing, but all the Vessels thereof shall be holy unto the Lord. There shall no more be found the Heathen in *Jerusalem*, nor the *Canaanite* in the house of the Lord; When the fulnesse of the *Gentiles* is fulfilled, the *Jewes* shall come in, then shall all *Israel* be saved; The deliverer shall come out of *Sion*, and turn the ungodlinesse from *Jacob*. When the Lord doth this thing, *Israel* shall rejoyce, and *Jacob* shall be glad. The coming of the Lord is at hand, when all shall be performed; for when the Fig-tree and other trees shoot forth, we know that Summer is nigh; Even so by the signes of the Times may we know that the day of the Lord is at hand; *but the day and hour knoweth no man, neither the Angels.* But this understand, *That he will come as a thiefe in the night, at an hour when he is not looked for.* Therefore let us as many as look for salvation, watch; for happy and blessed shall we be, if we be found good servants doing his will, but the slothful and wicked servants shall have their reward and portion.

Then shall all the Tribes of *Israel* have their inheritance by Lot. *Samaria* and *Judah* shall be one people, and be no more divided. *Ephraim* shall no more envy *Judah*, nor *Judah Ephraim*, but the shame and reproach of *Israel* shall utterly be removed. Who will say then unto *Sion*, where is thy King? or to *Jerusalem*, where is thy Prince? Then may *Sion* say, and *Jerusalem* answer, the God of *Israel* is my King, and the Lamb is my Prince; therefore am I exalted for ever. Kings shall worship at my feet, and Princes shall bow before me. I was troden under foot by mine enemies, they cast me down to the grave; but now am I exalted and raised from the grave, and have power over all my enemies: My hornes are of iron, and hoofs of brasse. Where are all my enemies? There is none to rise up against me, because they could not stand before

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my great Prince and chief Captain: They were as the morning dew, and shadow that passed away as stubble and chaffe, burnt with unquenchable fire, as grasse that withered, as dust of the summer floor before a fierce winde. There is none of them able to stand before my Redeemer, who is King of Kings, and Lord of Lords, and God over all the earth, blessed for evermore.

Thus have I written largely according to my understanding, of the things that were, and of the things that are, and the things that I believe shall shortly come: But I would not that any should take me as wise, or as a Prophet, but rather as a child in the knowledge of heavenly mysteries, and as a Brother labouring for the Kingdome of God, and looking for the coming of Jesus Christ in the clouds of heaven, according to his word: Though I have spoken Prophesie, let no man despise me, but this understand, that the Lord hath not spoken to me by words in vision, as he did to his holy Prophets, neither hath he powred forth the Holy Ghost upon me, as upon the holy Apostles of the Lamb, and many in those daies, (therefore let no one think of me above what I am or seem to be) but this he hath done to me, praised be his Name, he hath given me the same Spirit of Faith with them (as it is written) *I have believed, and therefore do I speak.* And this I say my Brethren (who am but a child, for I am with you, and the Lord also with us, though we know him not, yet are we known of him, for his promise was to be with his people to the end of the world) to the *Law*, and to the Testimony: And if I, or any other, speak not according to it, it is because there is no light in us. Again, if I, or any other, declare any other Gospel then that which the Apostles preached, hold us accursed. Again, He that comes unto you, and not with this Doctrine of Salvation, receive him not into your house, neither bid him God-speed, least you be partakers of his wickedness: Therefore my Brethren I exhort you to search the Scriptures, whether those things I have written be so or not, for if they be according to the Scripture, they are true, and if not, I have erred for want of knowledge. I am far from accounting my self infallible, but rather a lyar, in comparison of the Truth as it is in Jesus Christ: And marvel not if I count my self a liar, when *Paul* that great and faithful Apostle accounted himself a liar, in comparison of the Truth of God, when he said, *If the Truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?* The Apostles were not Gods, as some Heathens did imagine, but men subject to the like passions and infirmities that we are; and though they preached an infallible Gospel, yet were they not infallible, but had that Treasure in earthen vessels; but the Gospel is infallible still, though the knowledge thereof be small.

Now some may say unto me, Where is the Church of God? and who are the people of God?

To which I answer, The Church is in the Wilderness, in Mystery *Babylon*, full of confusion, division and error; (for the Man of Sin sits in the Temple of God, shewing himself to be God) nevertheless she is preserved by the power of God, and fed in this Wilderness by his holy An-

gels, (which are his Ministring Spirits) all her appointed time, (fourty and two moneths while the Beast hath Power) for a time, times, and half a time, which is known to the Lord, and not to man, and the people of God are the elect Congregation in all the Churches. I believe not as some, that all (that are called) Papists are Saints, and the people of God, neither all (that are called) *Protestants* are Saints, neither all (that are called) *Anabaptists* are Saints, neither all (that are called) *Independents* are Saints, and the people of God, neither all (that are called) *Quakers* are Saints. And other names are given to many, because there is differences in opinions, for want of knowledge. I do not believe that all the people of God and Saints, are under any one name, but the Lord hath an elect Congregation under many; for he knoweth his own people and Flock, though they be scattered on all the Mountains of *Israel*, and none of them shall perish.

Art thou (called) a *Papist?* and dost thou believe in God, and in his Son Jesus Christ, and hopest for Eternal Life? wilt thou judge and hate thy Brother, who is (called) a *Protestant*, that believes in Jesus Christ, and hopeth for Eternal Life? Is he not thy Brother, though you differ in opinions, for want of knowledge, which is a terrible Judgement of God in his own house? for Brother is against Brother, and hate one another, and children betray their own parents, Father-in-law against Son-in-law, and Son-in-law against Father-in-law, and a mans enemies are they of his own house. Now this I say, as many as believe in Jesus Christ, are brethren under what name soever, though they cannot believe it, therefore do they judge one another, and speak evil one of another: O that we were as forward to judge our selves, and looking at our own faults, then should we bear one with another. Now Brethren let us not fear, though we be in the Wilderness, the Lord is mindful of us in the middest of all our afflictions, and though we have little Faith and knowledge, and are very weak in Christ, *The bruised reed he shall not break, nor the smoaking flax he shall not quench, till he bring forth Judgement into Victory.* And this understand also, that since *John*, and the coming forth of the Gospel, *the Kingdome of heaven hath suffered violence, and the violent taketh it by force*; for such as have been called to the Faith of the Gospel, have had great trial in temptation, some have suffered death, some persecution and reproaches for his Names sake, but all temptation; but the Lord who is faithful gives the Kingdome to all his, though they have entered as by force and tribulation, therefore my Brethren fear ye not, for the Lord is with you, and great shall be the reward of all that are faithful, according to their measures; for if you be faithful in a little, you shall obtain much. Remember the parable of the Widdows mite, and also the parable of the Labourers hired into the Vineyard, so it shall be with us, for we shall inherit with *Abraham*, *Isaac*, and *Jacob*, with *Moses*, and all the holy Prophets and Apostles, and faithful Saints, yea, and with the Father, and with the Son, and with all the glorious and holy Angels, and ever blessed Cherubims, among whom the Lord will for ever dwell in his immortal and unutterable glory; though we be weak in Christ, let us not fear, for the

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first shall be last, and last first: Therefore let all that believe, though they have not seen him, rejoyce with unspeakable joy, for great is their reward.

Now my Brethren I exhort you to repent, and turn from all your sins, pray earnestly to the Lord to strengthen your Faith, and make known to you the Truth of his Gospel: Ask of him Spiritual riches, cloath the naked, feed the hungry, be merciful, as you hope for mercy, forgive, as you hope to be forgiven. You that are rich, be rich in alms and good works; you that are poor, seek to live honestly, love one another, have love towards all men, *Awake out of your sleep, stand you up and watch, for the time of Redemption is nigh, and the end of all things at hand.*

And to the ungodly Generation I say, ye swearers turn from your swearing, and let your yea be yea, and nay, nay, for what is more, cometh of evil: Ye liars, turn from your lying, else your part will not be in the holy City, but in the Lake that burns with fire and brimstone: Ye drunkards, turn from your drunkenness, else you shall not inherit the Kingdome of God. Ye covetous, turn from your covetousness, which is Idolatry, and worship the God of heaven, and his Son Jesus Christ, and covet after spiritual riches, for all the gods of the earth must be famished, and Idols and Idolators be destroyed: Ye proud, turn from your pride, and learn to be humble, that the Lord may reach you in his way, for the proud he beholds afar off: The children of Pride, with their King the great *Leviathan*, shall utterly perish; therefore woe to the Crown of pride: Ye Thieves, repent and steal no more, but make restoration according to the Law, if you be able, and ask forgiveness of them whom you have wronged, and henceforth labour with your hands, and learn to live honestly; be not ashamed to confess your sins, and to desire the counsel and prayers of the godly: Ye Envious and Murderers, repent and turn from your sins, for ye have no Eternal Life abiding in you, but if you repent and turn from all your sins, the Lord is wonderful rich in Mercy to forgive all that truly repent. For this I say, if a wicked man turn from his wickedness, and believe the Gospel with obedience, he shall be saved, for his sins shall not be imputed to him in the day of his deliverance. And also if a righteous man turn from his righteousness, and make shipwrack of Faith and a good conscience, he shall die in his iniquity, and his righteousness shall not be remembred in the day of his Transfiguration; therefore I say to the wicked, Repent, for great is the reward of the righteous, and to the righteous stand fast, for fearful is the end of the ungodly. Art thou a Swearer, a Liar, a Drunkard, a Fornicator? thou wilt say thou cannot repent; Then know certainly if thou cannot repent, that thou art of old ordained unto condemnation, being a vessel of dishonour fitted for destruction, by filling up the measure of thy sins, and treasuring up wrath against the day of wrath, that thou may receive the recompence of thy errour which is meet; and by this may thou know whether thou be for life, or for death; for if thou can repent, and believe the Gospel of Jesus Christ, thou shalt be saved, but if thou believe not, and abide in thy sins, thou shalt be damned. And thus is the

Isa. 27. 1.

knowledge of the way of Life given forth in the world, nevertheless the Lord knoweth his from the beginning, and none of them shall perish, for the gifts and callings of God are without repentance: Therefore my beloved Brethren, as many as believe in Jesus Christ with obedience, account your selves Elect of God, and by encrease of love towards God and man, make your Election sure, for the promises of God are yea and Amen to all that endure to the end. And this I say to all that hopes for Redemption, and looks for the coming of Jesus Christ with all his glorious Saints, and mighty Angels; Let us stand upon our watch, for though our Lord have tarried long, *he that shall come, will come, and will not tarry*; then blessed shall we be if we be found good servants at our Masters coming, having on our wedding garments, and oyl in our Lamps, that we may be prepared at the voice of the Bridegroom. For this know of a certain, that the coming of the Lord Jesus Christ is nigh, even at the doors, for I am perswaded that I shall not tast of death, till I see the Kingdome of God come with power. But it is not for me, nor any of the Saints, to know the times or the seasons which the Father hath put in his own power; but this I believe, through the Mystery of Faith, that the dead in Christ shall rise first, and them will God bring with him, as it was prophesied neer the beginning. by *Enoch* the seventh from *Adam*, saying, *Behold the Lord cometh with thousands of his Saints, to give judgement against all men, and to rebuke all the ungodly among them, of all their wicked deeds, which they have ungodly committed, and of all their cruel speakings which wicked sinners have spoken against him*: And this will be when the Lord shall be revealed from heaven, with the mighty Angels in flames of fire, rendering vengeance on all that disobey the Gospel of Jesus Christ; then shall we or they which are alive, and remain in the Faith of Gods Elect, at the coming of the Lord, be changed to the same glory, and translated into the Image of the Lord, and so be caught up with them in the Clouds of Heaven, to meet the Lord in the Ayr, and then will he be marvellous in all his Saints, and admirable in them that believe. For now Brethren wee who are Elect, are the children of God; but yet it doth not appear what we shall be; but this I believe when he doth appear, we shall see him as he is, and be like him in glory, and be Kings and Priests, and reign upon the earth; then shall be fulfilled the word of the Lord; *O death, I will be thy death, O grave, I will be thy destruction, repentance is hid from mine eyes*: *Then shall be the end, when the Son hath delivered up the Kingdome to God the Father, when he hath put down all Rule, and all Authority and Power, for the Son must reign, and sit at the right hand of God the Father, till all his enemies be put under his feet; the last Enemy that shall be destroyed is Death, then the Son himself shall be subject to him that put all things under him, that God may be all in all. Then shall be fulfilled also these words, And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more pain, for the first things are passed*: Therefore let us all that believe and hope for Salvation, pray earnestly for the comming of the day of our God, that his will may be done on earth as it is in heaven, that we may with the great multitude of heaven-

Rev. 5. 10.
Hosea 13. 14.
Rev. 21. 4.

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ly Host praise our God, & sing Hallelujah in glory for evermore, because of the holy City, new *Jerusalem*, that shall come down from God out of heaven, and there shall be no more cursing, but the Throne of God, and of the Lamb shall be in it, and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads, and there shall be no night there, and they need no candle, neither light of the Sun, for the Lord God giveth them light, and they shall reign for ever and ever; these things are faithful and true, for the Lord God of the Holy Prophets hath sent his Angels, and shewed them to his servants the things which must shortly be done; he that testifieth these things, saith, I come quickly, Amen. Even so, come Lord Jesus.

The mystery of Jesus Christ, as he declared himself in vision and words to his servant *John*, he holdeth the seven stars in his right hand and walketh in the middest of the seven golden Candlesticks, he was the first and the last, which was dead and is alive; he hath the sharp sword with two edges; he is the Son of God, which hath his eyes like unto a flame of fire, and his feet like fine brass; he hath the seven Spirits of God, and the seven stars; he is holy and true, and openeth, and no man shutteth, and shutteth, and no man openeth; he is the Amen, the faithful and true Witness, the beginning of the creatures of God. Thus he declared himself in vision and words to his servant *John*, that he might write the same to the seven Churches which were in *Asia*, unto *Ephesus*, and unto *Smyrna*, and unto *Pergamus*, and unto *Thiatyra*, and unto *Sardis*, and unto *Philadelphia*, and unto *Leodicea*. Now I understand this Doctrine which came from the Son of God, was to all Churches in the whole world, and all of it belonged to every Church, though the Lord appeared in Vision to every Church, as he saw the Mystery of Iniquity begun in them, to warn them to repent, and be faithful; and also of his Mighty Power, to render vengeance on all their enemies, and on all that disobey the Gospel: he also declared his Mighty Power to reward them that were faithful, and overcame. And thus I understand the Mystery of the Vision and Doctrine of Jesus Christ.

First, in that he held the Seven Stars in his right hand, and walked in the middest of the seven golden Candlesticks, doth signifie, that it is he alone that holds the faithful in his right hand, and also walketh in the middest of the Churches, for the mystery of the seven stars are the seven Angels of the seven Churches, which doth signifie the most faithful in the Churches, and the Churches are counted they who profess the Name of Jesus Christ, though there be many hypocrites amongst them; according to the parables of Jesus Christ, The Tares must grow amongst the Wheat; till the harvest, which is the end of the world: And also the Kingdome of heaven he compared to a Net that caught both good fish and bad; and also remember the parable of the Sower, *For many have been called, but few chosen*. Was there not a Traytor amongst the Twelve? and many false Brethren and Antichrist in the Apostles time, which transformed themselves like the Apostles of Christ? seeing it was so in the time of the pure light of the Gospel, marvel not if it abound much more in the

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times of darknes and antichrists reign, but the Lord holds the faithful in his right hand, and walks in the middest of them all, and knows their works, labour and patience, and perfectly sees them who say they are Apostles, and are not, but are liars, who shall have their part in the Lake; *But to them that overcome he will give the Tree of Life, which is in the middest of the Paradise of God.*

2 He was *the first and the last, which was dead and is alive, and liveth for evermore*; which doth signifie that Jesus Christ was no other but God manifest in the flesh, the holy One of Israel, vail'd in an earthly Tabernacle, and had power to lay down his life, and take it up again, for it was not possible for him to be held by the power of Death: Therefore he in whom we believe is able to give riches to them that have poverty and tribulation for his Names sake; for it was permitted to the Devil to cast some of them into Prison, and they should have Tribulation many days that they might be tryed: And *such as have been faithfull unto death, have obtained a crown of life, and no hurt of the second death.*

3 He *had a sharpe sword with two edges*, which doth signifie the ruling the Nations with a rod of Iron; for it is no other but the sword of the Lord that hath slain so many in the Nations; for as much as it went out of his mouth, he commanded a sword by his Word, and it is fulfilled: And many are the slain of the Lord, and great hath been the Supper of our God; For the fowls of the Ayre, the flesh of Kings, and the flesh of Captains, and the flesh of mighty men, and the flesh of horses, and them that sit thereon, and the flesh of all free-men and bond-men, and small and great. Nevertheleſſe the Heathen thinke not that it is the wrath of God amongst them, but every one of them think by their owne power they are valiant, and have victory in war; but it is no other but the Lord Jesus Christ that treadeth the winepresse of the wrath of the Almighty God. He hath also stained his raiment in *Edom*, and dipt his vesture in blood; for he hath set up judgement in his owne house, and given the sword power to slay the righteous with the wicked; but the righteous have their soules delivered, but the wicked do perish for ever. And this I understand was prophesied of before, that when the LORD commanded a sword to go through the land, though *Noah*, *Daniel*, and *Job* were in it, they should deliver neither sonnes nor daughters by their righteousnesse, but their owne soules. How much more then shall he not bring a sword upon them that sacrifice to Idols, and commit fornication, and lay stumbling blocks before his people; but to them that overcome he hath promised the hidden Manna, and a stone wherein a new Name is written, which no man knoweth but he that receiveth it.

Jer. 25. 33.
Rev. 19. 18.
Isa. 63.
Ezek. 14.

4 He is the Son of God, *and hath his eyes like a flame of fire, and his feete like unto fine brasse, as they burned in a fornace.* This mystery I do understand, that the Son is one with the Father: And his eyes being like a flame of fire, doth signifie his consuming power against his enemies; for our God is a consuming fire: *And his feet being like fine brasse, as they burned in a fornace.* Seeing it pleased the Father to perfect the Captaine of our Salvation through suffering, it pleased him also that many should be

be partakers of his Sons affliction (and be made partakers with the Son in his glory) being cleanſed by the blood of the Lamb, and purified in the fornace of affliction, as it is written by the Prophet *Daniel*, *Many ſhall be purified, made white, and tried, but the wicked ſhall do wickedly.* In this Myſtery is declared, that our Redeemer is a conſuming fire to the wicked, and in the end will deſtroy them for ever, *Jezebel* that falſe Prophetesſe, and all that commit fornication with her; But to us that overcome, he will give power over the Nations, as he hath received of the Father, and they ſhall be broken to ſhivers before us like a potters veſſel, and we ſhall have the bright Morning-ſtar.

5 *He hath the ſeven ſpirits of God, and the ſeven ſtars*, which doth ſignifie *that to him is committed all power in heaven and in earth.* Seeing he hath the ſeven ſpirits of God, which are ſent forth into all the earth, and alſo are before his Throne, for the heavenly powers are ſubject to him: And *he hath the ſeven Stars*, how ſhall he then not know them? Though hypocrites may be hid from men, yet it is not poſſible for them to be hid from our Redeemer, the living Word of God, which is quick and powerfull, and *ſharper then any two-edged ſword, to the dividing aſunder of the ſoule and ſpirit*, and is a diſcerner of the thoughts and intents of the heart. Neither is there any Creature that is not manifeſt in his ſight, with whom we have to do: And he will come as a Thief to them that do not watch; but to them that watch, and defile not their garments, they ſhall walke with Chriſt, and be counted worthy, and be arrayed in white, and not have their Names blotted out of the Book of Life, and alſo their names confeſſed before the Father and the holy Angels.

6 *He is holy and true, and hath the keyes of David, and openeth and no man ſhutteth, and ſhutteth and no man openeth*; Which ſignifieth that Jeſus Chriſt who came of the ſeed of *David according to the fleſh*, is the onely way to life. He is the door of the ſheep-fold by which all the elect muſt enter. *No man goeth to the Father but by the Son; for they which believe muſt not periſh, but have everlaſting life*: And this is the open door which no man is able to ſhut. And in that he hath the keyes of *David*, doth ſignifie that he is the King of Saints, and the onely Prince of *Iſrael*. *His Throne is for ever and ever, a ſcepter of Righteouſneſſe is the ſcepter of his kingdome*; Therefore in his Times he ſhall ſhew who is the only Potentate, the King of Kings, and Lord of Lords: He promiſed to them who had a little ſtrength, and kept his word, and denyed not his Name, to keep them in the hour of Temptation which ſhould come upon all the world, to try them that dwell upon the earth, and alſo to make them pillars in the Temple of his God; and they ſhould goe no more out, but he would write the name of his God upon them, and the name of the Citie of his God, which is New *Jeruſalem*, coming downe out of heaven from God, and alſo his own new Name; but to ſuch as ſaid *they were Jewes, but were not, he would make the ſynagogue of Satan*: and worſhip at their feet, and know that he loved them who kept the word of his patience.

7 He is the *Amen, the faithfull and true*, *the beginning of the creatures of God.* Seeing he is faithful, he requireth that his servants should be faithful and true, and not lukewarm, *Neither hot nor cold, lest he spew them out of his mouth:* For he is the *Amen, and faithful witnesse*, *the beginning of the Creatures of God*, and hath power to do the same: Yet his love is such, not willing that any should perish, but rather come to life, as it is written, *Why will yee dye O house of Israel?* Therefore he gives them counsell to buy of him gold tryed in the fire, that they may be rich; And white rayment that they may be cloathed, and nakedness and shame may not appear: And to anoynt their eyes with the eye-salve, that they may see; *For as many as I love (saith he) I rebuke, be zealous therefore, and repent. Behold I stand at the doore and knock, if any man heare my voyce, and open the doore, I will come in to him, and sup with him, and he with me.* The mystery of gold tryed in the fire, to be faithfull in Tribulation even unto death, and so obtain true riches: And white raiment, to be stedfast in the faith, that they may be cloathed with the righteousnesse of God through Christ. And Eye-salve, to be sanctification through the Spirit; and in that he saith, *whom he loves he rebukes*, it was given to the faithful not onely to believe, but suffer for his Names sake, and through much Tribulation to enter the Kingdome of Heaven: Yea, all that would live godly in Christ Jesus must undergo persecution, and happy are they who have patience in the day of Tribulation: And in that *he stands at the doore and knocks*, *that if any man heare his voyce, and open the doore, he will come in to him.* The word of faith is after this manner: *Say not in thy selfe, who shall ascend into heaven to bring Christ downe from above, Or who shall descend into the deep, to bring Christ again from the dead: But the word is nigh thee, even in thy heart, and in thy mouth: For if thou believe in thy heart the Lord Jesus Christ, and confesse him with thy mouth, thou shalt be saved; for with the heart man believeth unto righteousnesse, and with the mouth confession is made unto salvation, for whosoever shall call on the Name of the Lord shall be saved.* This is the word of Faith the Apostle preached: And this I say, if thou can get the door of thy heart open, to believe in the Lord Jesus Christ for remission of all thy sinnes, and walke in obedience to his Commandements, the Lord will come unto thee according to his promise, *and sup with thee, and thou with him.*

Now in that he was like unto the Son of Man, doth signifie that he was the same Jesus who was manifest in the flesh. *And he was clad with a garment downe to the feet*, doth signifie his righteousnesse: *And was girt about the Paps with a golden girdle*, his excellent holinesse: *And his head and haires white like wool, as white as snow*, his antiquity or ancientnesse of dayes. *For his goings forth hath been of old. He is the Alpha and Omega, the beginning and the ending, the first and the last: and his voyce was as the sound of many waters*, doth signifie his power in the Nations, among many people and great multitudes. *And his countenance was as the sunne shineth in his strength*, doth signifie his glory in his Kingdome, which was also shewed in his Transfiguration to *Peter, James* and *John*, Mar. 11.

Dan. 7. 9.

Thus

Thus I have shewed my opinion concerning the Mystery of the Vision of Jesus Christ that *John* saw, the which I had thought not to have done as yet. It may be if the Lord permit and increase my knowledge; that I may hereafter write of the Mystery of the seven Trumpets, and the seven Vials of the last plagues of God, ministred or powred forth by the seven holy Angels, by which is fulfilled all the wrath of God, if the day overtake me not which I long to see; but for the present state, this is my care, that I may by all meanes obtaine the resurrection of the Just. And by the grace of God I will endevour my selfe to comprehend that, for which I am comprehended of, Christ Jesus; for verily I could wish to be dissolved, and to be with my Redeemer, rather then to abide in the flesh; Not that I could wish to be uncloathed, but rather to be more excellently cloathed with that immortality; for so am I perswaded of the Crown of glory which we shall receive that believe in the Gospell, that it is far better to be with the Lord then to abide in the flesh. I speak not these things because of any trouble that I have in the Flesh, for I have peace both within and without, peace of conscience, and peace in the world. I praise the God of heaven and earth who is my Teacher, and hath made known to me the great mystery of eternall life. No earthly man hath taught me the things that I have learned, neither am I under any mans Ministery; yet do I not account my selfe sufficient, or worthy to be a Minister of the Gospel, but pray the Lord to send worthy Labourers into his harvest; for great is the Harvest, and few are the Labourers. And thus I make bold to do, to write concerning the way of Truth, as I have learned, that I also may be fruitfull, according to the measure of the gift of God in me: For it is lawfull for me (who am but base and contemptible, and the least of all Saints) so to do, if I goe not behinde the gift of God: And if I have therein exceeded, let the spirituall judge; but the Lord is my record whom I feare, that out of godly sincerity I have written these things according to the measure of my faith: And my great desire is now to grow in faith, and be filled with the knowledge of the Lord, that I may be counted worthy to enjoy the hope that is laid up in Heaven for all the Elect: For such is the reward of them that feare the Lord, that no affliction here can be worthy the glory that shall follow hereafter. Christ knew of this glory, which made him to embrace the Crosse, and despise the shame for the glory which was set before him, which was much to be desired; Therefore saith he after this manner, (speaking of his departure into his glory) I have a Baptisme to be baptized with, and how am I streightned till it be fulfilled.

Again, he prayed the Father to glorifie him with the same glory he had with him before the world began; therefore having such strong consolation, I fear not but the reward is great and unspeakable glorious: And as for persecution I have no cause to fear, for I understand the Image spoken of, to stand in this Nation on its feet, which are part iron, and part clay, partly strong, and partly weak, which mystery I understand doth signifie the many divisions; and though the Beast that killed the Saints (and persecuted the holy people) have his strength, yet be- Dan. 2.33.

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cause his Kingdome is divided, he is become weak, for the great City is divided into three parts, therefore he wants his former power. I understand also, that the Stone cut without hands, is ready to smite the feet; then let all that have the testimony of Jesus Christ, read what shall become of the glorious Image, the Iron, the Clay, the Brass, the Silver, and the Gold.

Verily I cannot but Prophesie, that the coming of the Lord is nigh, even at the doors; not that I have any new Revelation, but the same which is written in the holy Scriptures by the Prophets and Apostles, and made known to me through the mystery of Faith; therefore do I write to make known the same to others, that if it be possible I may stir them up to wait for the same things. And though it were so, that the day of the Lord were not now at hand, I know it is profitable for us all to be zealous in the Lord, and walk as children of Light; for without all controversie, great is the mystery of godliness; which is to say, God manifest in the flesh, seen of Angels, preached in the world, believed by many, both *Jewes* and *Gentiles*, received up into glory, and the heavens must contain him till the restoration of all things, spoken of by the Prophets; for the same Jesus, which all the Scriptures give witness to, shall surely come, and so come in like manner as he was seen go into heaven; for as a Cloud received him out of their sight, so shall he come in the Clouds of heaven with power and great glory, and every eye shall see him, even they that pierced him thorow. But this understand, that his second coming shall not be like his first, when he came in the form of a servant in the flesh, veil'd in the earthly Tabernacle, and laid down his life for the world; but his second coming will be in the glory of the Father, as a King of Kings, and Lord of Lords, and we shall see him as he is in his own Kingdome, and heavenly Tabernacle, and he will reign, and we with him for evermore, and all his enemies shall utterly be destroyed, then shall that old Serpent, which is called the devil, and the Whore of *Babylon*, and the Beast, and the false Prophet, and *Gog* and *Magog*, and all the great multitude of the ungodly go into perdition, and the smoke of their torment shall ascend up for ever, but the glory of the Lord will be marvellous in the Land of the Living: For as the Lightning cometh out of the East, and shineth to the West, so shall the coming of the Son of man be, *for the world shall be full of his glory*, and when he comes, the Saints he will bring with him in his Kingdome, and they shall appear with him in his glory, which he plainly shewed in his transfiguration; for before he had said, *That there was some standing there that should not taste of death, till they had seen the Kingdome of God come with power*: Then six daies after he took with him *Peter*, *James*, and *John*, and was transfigured before them, his face did shine as the Sun, and his Raiment became exceeding white, and there appeared with him in his Kingdome in glory two Saints, which were *Moses* and *Elias*; without all doubt Christ will be unspeakable glorious in his Kingdome: For if the face of *Moses* did shine, who received the Ministration of death written, and in Tables of stone, so that the children of *Israel* could not behold, because of the

the glory of his countenance: How much rather shall not Christ be glorious who hath the Ministration of Eternal Life, not written in Tables of stone, but in his own power, to give whom he will, for Christ is worthy of more glory then *Moses*, as much as the builder of the house is worthy more honour then the house; for *Moses* was faithful as a servant in the house of God, but the Son is the heir and builder of the house (which house we are that believe, and so far excelleth in glory; And this understand also, that the excellent Tabernacle of witness which the Lord commanded *Moses* to make, and shewed him the pattern, and bad him make all things according to the fashion thereof, which Tabernacle was a witness, and also a figure or shadow of the true and heavenly; and though it was excellent and beautiful to the eyes of men, I am perswaded it had little excellency in comparison of the heavenly, which the Saints do enjoy. And also the outward Temple was a most sumptuous building, very precious, rich and beautiful, which was a shadow of the Temple of Christs Body, which is his Church, and far more excellent, for the Saints are partakers with the Son of the same glory, therefore the true and heavenly do far exceed all earthly types and figures. And also the rich and excellent garments of *Aaron*, did signifie the unspeakable beauty of Christ, who is a great High-priest over the house of God; so the excellency of the Tabernacle and Temple, and all things belonging thereto, were but figures and shadows of the heavenly, which shall appear at Christs coming in his Kingdome. And also King *Davids* victory over his enemies, doth signifie the victory of Jesus Christ over all his enemies, as he himself said, Bring those my enemies, that will not that I should reign over them, and slay them before me. Again, it shall come to pass, that they who will not have him to rule over them, shall be cut off from amongst his people, and he shall sit on the Throne of *David* for ever: therefore is he called *David* their King, and the wisdome and glory of *Solomon*, and the riches of *Jerusalem* in those daies, was also a sign of the unspeakable wisdome and glory of Christ, and excellent riches and beauty of the new *Jerusalem*, made without hands, which is in heaven, but shall come down according to his promise.

Now my beloved Brethren, seeing the Scriptures of Truth are so full of excellent Prophesies, which shall be fulfilled at the coming of our Lord Jesus Christ, let us all who are of his little Flock, watch to day, as though we knew he should come to morrow, for who knows but the Sign of the Son of man hath appeared in the Clouds of heaven already. The grace of our Lord Jesus Christ be with you all, *Amen*.

SOME

ANIMADVERSIONS

on some part of the

REVELATIONS

OF

JOHN.

LONDON,

Printed in the Year, 1658.

To the Brethren (in this Nation) elect according to the foreknowledge of God, grace from him, and peace from our Lord Jesus Christ be multiplyed towards you.

Since I wrote the first Booke, I have now accomplished the worke I spoke of in it; For my desire was earnest to write concerning the Mysteries of the seven Trumpets, and seven last Plagues ministred by the seven holy Angells, and ministring Spirits of God; The which Mysteries I understand are declared by signification, being full of excellent wisdome, far above my understanding: Yet according to the measure of faith and knowledge I have received, I have shewed their signification, answering with the other plain Scripture; for I understand there to be nothing spoken and declared in them, but excellently agreeing with the rest of the Scriptures, though it be hard to be understood: For this I perceive that they are spoken by signification, and the other more plainly, and they do signifie the things that are written in the other. And the summe of my labour is, to shew what these great Mysteries do signifie according to plain Scripture: So I have accordiug to my measure of faith shewed their signification to agree with the other plain Scriptures, for the spirit of Truth in no wayes speaketh contrary things, for it cannot lye: So that if I have erred, the errour is from my selfe, and not from the Lord; But if I have declared the Truth, I may boldly say it is from the Lord, and I have not to glory save in him onely: For what I have received that is good, is from the Lord, therefore I have no cause to boast as though I had not received, but to praise his Name who hath given unto me.

Now my beloved Brethren, all that believe in the Lord Jesus Christ, that come to read these things which I have written, I suppose you may plainly understand that I have not written after the manner of any that before hath written of these things: For many that have written of these things have poynted at certain person, after the manner of men, and at certain times, and certain numbers, which is not lawfull for me to do, neither could I, for I am not so learned in Church History written since the Apostles. Yet this I am perswaded, that such as have knowledge of the Times (by reading of Books) since the Apostles, may also understand that the things I have written are true: And that the Mysteries declared in the Revelations, do signifie all the things which have been fulfilled, and also do signifie the things that shall be fulfilled. And seeing they have signified the things that are past, without all contradiction they do signifie the things that shall be fulfilled in their appointed time. Thus you may understand also, that I have not written so largely with many words of these things, as others have done before me, neither is my gift so to do; for this I understand, that the best wisdome stands not in the most words. And it is better to displease men in not using many words, then to displease the Lord in darkning wisdome through the multitude of words: And also this I understand, that the mystery of these great things have been hid and sealed up from the faithfull (in these times of darknesse) and were not to be revealed untill the latter end. Therefore my Brethren, it cannot be, but the end is at hand when the Vision shall speak, other wayes, I am perswaded such knowledge

would

would not have been given unto me : For I see not my self more righteous and holy then others, neither that I have deserved to know these things before others, because I am full of infirmities like unto others : And more that I see into the excellent Mysteries, the more I behold my own vilenesse. And were it not that I have boldnesse, by the blood of Jesus Christ, I might say, Woe is me, I am undone, because I am a man of polluted and unclean lips ; *but I have boldnesse by the redemption which is in Christ Jesus, because I look for Justification before God by him onely, and not in the least to be found in my owne righteousnesse, but in the righteousnesse of God, which is by the faith of Jesus Christ. Therefore let no one think of me more then I am, but rather admire the wisdome, power and goodnesse of God, which is ready to be revealed in the world. And prepare to be ready to stand before him at his coming, for certainly it is near at hand.*

Reader, *this I would have thee to understand, that I have written in this latter Book of the* Revelation, *from the 7th verse in the 8. Chap. to the end of the Booke, and have written of every Mystery (according to my knowledge) that seems to be darke ; but the words which are plain, it was necessary for me to say little of, but let them have their place. And for the other part of the* Revelations, *from the first Chap. to the eighth Chap. and 7th. verse. I have written in the first Booke of the chiefe Things, and hardest Mysteries. Therefore my desire is, that such as read the one, would also consider the other ; for in this Book I have spoken little of the plain Gospell, which is profitable to the ignorant, as I have largely done in the other, But have as the matter is agreeable, spoken of high mysteries which belong to the glorious Gospell : So that this Book is not so profitable for the ignorant as the other, though it answereth to the very same things. And thus I say, if I have spoken any thing in this book, or the other, contrary to the holy Scriptures, believe me not ; for they that wrote the Scriptures were great Prophets and Apostles, who heard the words of God, and wrote as they were taught by the holy Ghost ; but I am one that is very weake in Jesus Christ, and full of infirmities, and what I know is through the mystery of Faith, and am like unto the Saints now in the world, subject to many infirmities. Yet I thought it not meet to keep these things to my selfe, but rather to make them knowne. So desiring the blessing from God, farewell.*

12th. Moneth, 1658.

SOME

SOME ANIMADVERSIONS on some part of the REVELATIONS OF JOHN.

REVEL. 8. 6, 7.

6. *And the seven Angels which had the seven Trumpets, prepared themselves to sound.*
7. *The first Angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth, and the third part of trees was burnt up, and all green grass was burnt up.*

THis Mystery I understand doth signifie the Elect Childrens sharp fiery Trial, for so it pleased the Lord to purge *Sion* with the Spirit of Judgement, and to chuse the children of the Kingdome in the Furnace of affliction, according as the Lord Jesus Christ said, Every man shall be salted with fire, & every Sacrifice shall be salted with salt: And the Apostles taught the Brethren, that through much tribulation they must enter the Kingdome, the which tribulation *Peter* called the Fiery Trial; and this we may well understand, that many thousands since the coming forth of the Gospel, have suffered cruel death, and great persecution, for the Name of our Lord Jesus Christ, and the Lord Jesus Christ fore-seeing these times of great affliction, taught to his Church, that whosoever would loose his life for his sake, and the Gospels, should find it; but whosoever would save his life for his sake, the same should loose it. Now all those whose names are written in the Lambs book of Life, from the foundation of the world, were faithful unto death, and so have obtained a Crown of Life; and these are on the Lambs side, being called, and chosen, and faithful, called according to the

purpose of the Father, chosen from the beginning of the world, faithful in all tribulation, even unto death, but they who are called, and not chosen, cannot stand in the hour of temptation, and time of tribulation, but do fall away: And these are they Christ speaks of in the parable of the Sower, being like the unfruitful ground, and the seed that is sown thereon, brings not forth fruit: for some hearing the Word of the Kingdome, and not understanding it, are deceived by the wicked one, and so they have no profit by that which they have heard; and some hearing, but after are overcome with the world, the riches and pleasures thereof; for he that will be a lover of the world, must be an enemy unto God, for no man can serve God and Mammon, and it is a hard thing for a rich man to enter into the Kingdome of heaven. Again, some when they hear the Word, with joy receive it, but when temptation and tribulation ariseth for the words sake they fall away, but the children of the Kingdom are they, who hear the word, and with honest and good hearts do keep it, and bring forth fruit with patience. These are they who endure the sharp fiery Trial, even unto blood, which is signified by the first Trumpet: But the third part of the trees (which are unfruitful) are burned up, and all green grass, that is, all who are not established: These are also the Stars of heaven, which the Dragon draweth with his Tail, and casteth to the earth; for many are called, but few are chosen.

8. *And the second Angel sounded, and as it were a great mountain burning with fire, was cast into the Sea, and the third part of the Sea became blood.*

9. *And the third part of the creatures which were in the Sea, and had life, died, and the third part of the Ships were destroyed.*

The Mountain burning with fire, I understand doth signifie, the consuming power of the Lord, and the Sea to be the great multitudes of the raging Heathen; and the third part of the Sea became blood, doth signifie the great wars and shedding of blood in the Nations, and this was spoken of by the holy Prophets, as it is written by the Prophet *Joel*, *Joel* 9, 10, 11, 12, 13, 14.

10. *And the third Angel sounded, and there fell a great star from heaven, burning as it were a Lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.*

11. *And the name of the Star is called Wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.*

This mystery I understand doth signifie, the mystery of Iniquity, which the Spirit of Prophesie in the holy Scriptures had before spoken of, the mystery of the great Star that fell from heaven, was Antichrist, or the false Prophet, and its burning like a Torch, and falling into the third part of the rivers and Fountains of waters, did signifie his power to destroy among many people and Nations, and the name of the Star being called Wormwood, doth signifie his corruptible and seducing power; therefore the third part of the waters became wormwood, and many men died of the waters, because they were made bitter, doth signifie, that he should

should prevail much in the world, and many should be corrupted and deceived by his bitter damnable doctrine, and die, and perish in perdition.

12. *And the fourth Angel sounded, and the third part of the Sun was smitten, and the third part of the Moon, and the third part of the Stars, so as the third part of them was darkned: and the day shone not for a third part of it, and the night likewise.*

This mystery I understand doth signifie, great desolation in all the Churches: The third part of the Sun being smitten, and the third part of the Moon, and the third part of the Stars, and the third part of the day, and also of the night, doth signifie, that the excellent glory and brightness of the Gospel should be darkned, and this Christ fore-told, when he said after this manner to the Disciples, The time shall come when ye shall desire to see one of the daies of the Son of man, and shall not see it. And also he spoke of those times, saying, The children of the Bride-chamber shall fast, when the Bride is taken from them; and now also is this time of darkness, and great sedition, for who would not be glad to see one of the daies of the Son of man, but cannot obtain, till the end of all things be, then shall they who have waited for him, see him even as he is.

13. *And I beheld, and heard an Angel flying thorow the middest of heaven, saying with a loud voice, Wo, wo, wo to the inhabiters of the earth, by reason of the other voices of the Trumpet of the three Angels which are yet to sound.*

This I understand was to give warning of many woes (of the other Trumpets) which must be fulfilled on the earth, and in that he was heard flying in the middest of heaven, I believe did signifie, that those woes were to be fulfilled in the Church, as Christ also taught (when he was demanded where those desolations should be) saying, Where the Carkass is, there the Eagles will be gathered together: and by the Carkass, I believe he meant the Church, and by the Eagles, her enemies.

Chap. 9. Verse 1. *And the fift Angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.*

2. *And he opened the bottomless pit, and there arose a smoak out of the pit, as the smoak of a great furnace, and the Sun and the ayr were darkned, by reason of the smoak of the pit.*

3. *And there came out of the smoak locusts upon the earth, and unto them was given power as the Scorpions of the earth have power.*

4. *And it was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree: but only those men which have not the seal of God in their foreheads.*

5. *And to them it was given that they should not kill them, but that they should be tormented five moneths, and their torment was as the torment of a Scorpion, when he striketh a man.*

6. *And in those daies shall men seek death, and shall not find it, and shall desire to die, and death shal flee from them.*

7. *And the shapes of the locusts were like unto horses prepared unto battel, and*

on their heads were as it were Crowns like gold, and their faces were as the faces of men.

8. *And they had hair as the hair of women, and their teeth were as the teeth of Lyons.*

9. *And they had breast-plates, as it were breast-plates of iron, and the sound of their wings was as the sound of Chariots of many horses running to battel.*

10. *And they had tails like unto Scorpions, and there were stings in their tails, and their power was to hurt men five moneths.*

11. *And they had a King over them, which is the Angel of the bottomless pit, whose name in the Hebrew Tongue is* Abaddon, *but in the Greek Tongue hath his name* Apollyon.

12. *One wo is past, and behold, there come two woes more hereafter.*

The Star which was fallen from heaven, I understand to be the same before spoken of, but towards the latter end he should wax greater, and his Kingdome be inlarged; he received more power, having the Key of the Bottomless Pit given unto him: The mystery of the Bottomless Pit, I understand to be Phylosophy, devillish and earthly wisdome, and the mystery of the Key was his power to bring in such heathenish wisdome and learning, by which many were deceived; For when he had opened the bottomless pit, the smoak arose as the smoak of a great Furnace, by which the Sun and the Ayr were darkned, which doth signifie, when the mystery of iniquity begun to work, and the false Prophet had brought up Phylosophy and heathenish wisdome into the Church, the pure light and doctrine of the Gospel was darkned, by reason of the earthly wisdome which began to be set up, for the exalting of the Man of Sin, that so, as it was written, he might be exalted above all that is called God.

And there came out of the smoak locusts upon the earth, which were the false Prophets; and in that they came out of the smoak of the pit, doth signifie, that they were learned in Phylosophy, heathenish wisdome, and learning; and to them was given power, as the Scorpions of the earth have power, which doth signifie their great power to hurt men, and in that they were commanded not to hurt the grass of the earth, neither any green thing, doth signifie, that they were not natural locusts, which hurt the fruits of the earth, but spiritually so called, and were to hurt only those men who have not the Seal of God in their foreheads; for it is not possible for them to deceive the Elect. And it was commanded that they should not kill them, but that they should be vexed five moneths, which doth signifie, that they were not to kill and destroy men by the sword, or any other plague, to take away their natural lives, but to sting them by their dammable doctrine, and wound their consciences with their devillish seditions; as it is written, *a wounded spirit who can bear?* Therefore have many because of this great Judgement, desired rather to die then to live, because of their wounded spirits, and troubled consciences, have sought after death, but it hath fled from them.

And the shape of the Locusts was like unto horses prepared to battel; which doth signifie their mighty strength and valour, to devoure and destroy: And on their heads were Crowns like gold, doth signifie their

fleshly

fleshly glory and honour in the world; for they being of the world, the world hears them, and speaks well of them. And their faces were as the faces of men, doth signifie their sheeps cloathing, and outward shew of holiness, having mens persons in admiration, because of advantage; having a form of godliness, but denying the power thereof. And they had hair as the hair of women, which doth signifie their foolishness, being deceived with the Serpent, as was *Eve*; they are silly women, ever learning, and never able to come to the knowledge of the truth. And their teeth were as the teeth of Lions, doth signifie, that they had not only on sheeps cloathing, but inwardly they were ravening Wolves; as it was written of them, They cry peace, peace, to them that put into their mouths; but such as refuse, they prepare war against. And they had breast-plates, as it were breast-plates of iron, which doth signifie their strong preparation, for their corrupt disputations and vain jangling, which only hath tended to sedition, to the subverting of many. And the sound of their wings were as the sound of many Chariots running to battel, doth signifie, their outward power to hold them up, for the great men, and the rich and honourable men of the earth, are on their side, and are as wings to bear them up, and so are their wings of great power, and their sound as the sound of many Chariots running to battel. And they had tails like unto Scorpions, which doth signifie their damnable doctrine, (as *Paul* saith, their word doth eat as doth a canker.) And their power was to hurt men five moneths, which I understand to be their appointed time. And they had a King over them, which is the Angel of the bottomless pit. He is also the God of the world, and Prince of darkness, that worketh in the children of disobedience, whose name in the Hebrew Tongue is *Abaddon*, but in the Greek Tongue hath his name *Apollyon*; for he is a roaring Lion, goes about seeking whom he may devoure. Thus is the mystery of one wo declared, but more follow, because the end draws neerer.

13. *And the sixt Angel sounded, and I heard a voice from the four horns of the golden Altar which is before God,*

14. *Saying to the sixth Angel which had the Trumpet, loose the four Angels which are bound in the great river* Euphrates.

15. *And the four Angels were loosed, which were prepared for an hour, and a day, and a moneth, and a year, for to slay the third part of men.*

16. *And the number of the Army of the horsemen were two hundred thousand thousand, and I heard the number of them.*

17. *And thus I saw the horses in the Vision, and them that sat on them, having breast-plates of fire, and of jacinct and brimstone, and the heads of the horses were as the heads of Lions, and out of their mouths issued fire, and smoak, and brimstone.*

18. *By these three was the third part of men kill'd by the fire, and by the smoak, and by the brimstone, which issued out of their mouths.*

19. *For their power is in their mouth, and in their tails, for their tails were like unto Serpents, and had heads, and with them they do hurt.*

20. *And the rest of the men which were not killd by these plagues, yet repented*

not of the works of their hands, that they should not worship devils, and Idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk.

21. *Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.*

The mystery of the sixth Angels Trumpet I understand thus; In that the voyce was heard from the four horns of the golden Altar, which is before God, doth signifie that all those plagues are the wrath of God, and of the Lamb, ministred upon the earth. The four hornes of the golden Altar doth as I believe signifie the Almighty power of God in the four Windes, towards the East and West, towards the North and South.

And the Angel must loose the four Angels; which I believe doth signifie the many destroying powers of God; And in that they were bound in the great River *Euphrates*, doth signifie that they were ordained of old to make great desolation in the way of Truth, and excellent Doctrine of life, which I do believe the River *Euphrates* doth signifie. *And the four Angels were loosed which were prepared at an houre, at a day, at a moneth, and at a yeare*, which doth signifie that the Lord hath before ordained all things that should come to passe; for he hath before assigned the times and the bounds of their limitation. Known of God are all his workes from the foundation of the world; therefore every thing in its time shall be fulfilled as the Lord hath afore ordained: So that this great destroying Army of the Lord in these latter dayes, neer the end of the world, were to accomplish their worke at their appointed time, known of the Lord at an hour, at a day, at a moneth, and at a yeare, to destroy the third part of men, that is, to destroy many people, even such as were of old ordained unto condemnation. *And the number of horsemen were twenty times ten thousand, for I heard the number of them*; which I believe doth signifie, though there should be great multitudes of false Prophets and Seducers in these latter dayes, their very number the Lord fore-knew, and sealed them up to be the Ministers of his wrath upon the ungodly and rebellious generation. *And I* John *saw the horses in a vision, and they that sate on them*: Which doth declare the fore-knowledge of God. The Horses I believe doth signifie their great strength and terrible courage in these latter dayes, even nigh the end: And the mystery of them that sate on them were false Prophets, who having fiery Habergions of Jacinct and of Brimstone. Their Habergions being fierie, doth signifie ready prepared to consume and destroy all those whom they are permitted, even as though they should destroy them with fire; and being also Jacinct, I believe doth signifie, their outward holinesse (for *Jacinct* is a pearle of the holy City) and pretending to build up the City which is troden under foot; but their purpose is in vaine, for the Lord alone must build it, but vaine is the help of man: And their Habergions were also of Brimstone, which doth signifie their damnable Doctrine and Heresie: And the heads of the horses were as the heads of Lions, doth signifie their great strength, and the power of their strength to be fierce; and out of their mouths went forth

fire,

fire, and smoke and brimstone, of these three were the third part of men killed; that is of the fire, and of the smoke, and of the brimstone: by the fire is signified their consuming power, and by the smoke is signified their fleshly and earthly wisdom, in which all heresie and damnable doctrine is held; and the brimstone signifieth destruction, not onely here, but eternally hereafter; And their power was in their mouths, and in their tails, Which doth signifie their power to hurt in their doctrine wch comes from their mouths; And also with their tails, which signifieth devilish and sensual wisdom, and damnable doctrine; for their tails were like unto serpents, that is to say devilish; and they had heads whereby they doe hurt; that is to say, power to hurt; *And the remnant of the men that were not killed by these plague, repented not of the works of their hands*, which doth signifie, for all the seditions and heresies which are in the world, by which an innumerable multitude are destroyed, and go into perdition, yet the ungodly repent not, and turn not from their wickedness, but worship devils and idols of gold, and of silver, and of brass, and of stone, and of wood, which neither can see, neither hear, nor go, which I believe doth signifie, the spiritual worshipping of devils through the mystery of iniquity: And also their idols of gold, and of silver, and of brass, and of wood, and of stone, doth signifie their spiritual mystical idolatry, in coveting after gold and silver, and corruptible treasure, so worship the Creature more then the Creator: And they repented not of their sorcery, neither of their fornication, nor of their theft, which doth signifie, that wickedness should not be abated, for all these great and terrible judgements of the Lord, but rather encrease: And this is also a great desolation, and fearful wo.

Chap. 10. Ver. 1. *And I saw another mighty Angel come down from heaven, cloathed with a cloud, and a rain-bow was upon his head, and his face was as it were the Sun, and his feet as pillars of fire.*

2 *And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,*

3 *And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.*

4 *And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.*

5 *And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,*

6 *And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:*

7 *But in the dayes of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the Prophets.*

8 *And the voice which I heard from heaven spoke unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth.*

9 An

9 *And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.*

10 *And I took the little book out of the angels hand, and ate it up, and it was in my mouth sweet as honey: and assoon as I had eaten it, my belly was bitter.*

11 *And he said unto me, Thou must prophesie again before many peoples, and nations, and tongues, and Kings.*

And I saw a mighty Angel come down from heaven, and was clothed with a cloud; Which I believe doth signifie the Son of mans comming in the clouds of heaven, nigh the time of the sixth Trumpets mystery: And the Rain bow upon his head; Which doth signifie his Covenant he made with *Abraham*, *Isack*, and *Jacob*, And his face was as the Sun, did signifie his glory in his Kingdom; and his feet were as a pillar of fire, doth signifie his powerful coming to consume his enemies. And in his hand was a little book open; Which did signifie great destruction to the raging Heathen and rebellious people; And he put his right foot upon the Sea, and his left foot upon the earth, which doth signifie his mighty power in the world, amongst all Nations and People; And cried with a loud voice as when a lion roareth; Which doth signifie the mighty power of the Lion of the Tribe of *Juda*; And when he cried, seven thunders uttered their voices; Which doth signifie by the roaring and mighty power of the lion of the Tribe of *Juda*, the seven seals were opened, the seven Trumpets sound, the seven Vials of wrath are poured forth; Saith *John*, I was about to write, but I heard a voice from heaven, saying unto me, Seale up those things which the seven thunders have spoken, and write them not; Which I believe doth signifie, That the mystery of these things have been sealed up from the most faithful, Therefore it is that many who have written of these mysteries have erred for want of knowledge; yea, I am perswaded, that there is not two Interpreters, who have written of these things that agree together; and marvel not at this, When *Daniel* that wise Prophet heard these things, but understood them not, for it was said unto him, go thy way *Daniel*, the words are closed up, and sealed till the end of the time; Therefore my brethren, if I understand these things, the time of the end is nigh even come, and the vision is ready to speak; And the angel which I saw stand upon the sea and upon the earth lift up his hand to heaven, and swore by him that liveth for evermore, which created the heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that time should be no more, but in the daies of the voice of the seventh Angel, when he should begin to blow the Trumpet, the mystery of God should be finished, as he hath declared to his servants the Prophets, which mystery doth signifie, when the mystery of the seven Trumpets are fulfilled, the Lord Jesus Christ will come in the Clouds of heaven, with power and great glory, with his mighty Angels and glorious Saints, then the Kingdomes of this World shall become the Lords, and his Christ, and the Saints with

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him shall reign in his Kingdome for evermore, when he hath destroyed all his enemies from the face of the earth, and taken all things out of the Kingdome that offend; and this is an excellent mystery, that the Lord (who is the Almighty God, whose word is sure and stedfast) hath sworn by himself, more then once, to fulfill at his appointed time, for it must tarry till a time, two times, and a half; and this excellent mystery he hath spoken of to his servants the Prophets.

And I went unto the Angel, and said unto him, Give me the little book; and he said unto me, take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as honey; which I believe doth signifie, the bitter destruction of the wicked and disobedient, whose end shall be bitterness for ever; and it being sweet in his mouth, I believe doth signifie, that the woes and desolations in the world should be pleasant to many in this world, in walking after the flesh, and fulfilling the lusts thereof, in living in all manner of pleasures on the earth; so was the book of desolation in their mouth sweet, that is, pleasant here in this world, but it shall be bitterness to them in the world to come; for it is a book of Prophecy written within and without, Lamentation, and Mourning, and Woe; therefore must *John* prophecy again among many People, and Nations, and Tongues, and to many Kings, which doth signifie, that many People, and Nations, and Tongues, were under this fearful desolation in the earth, Lamentation, and Mourning, and Woe.

Chap. 11. Ver. 1. *And there was given me a reed like unto a rod, and the Angel stood, saying, Rise and measure the Temple of God, and the Altar, and them that worship therein.*

2 *But the Court which is without the Temple, leave out, and measure it not, for it is given unto the Gentiles, and the holy City shall they tread under foot fourty and two moneths.*

3 *And I will give power unto my two witnesses, and they shall prophesie a thousand two hundred and threescore daies clothed in sack-cloth.*

4 *These are the two olive trees, and the two candlesticks, standing before the God of the earth.*

5 *And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies, and if any man will hurt them, he must in this manner be killed.*

6 *These have power to shut heaven, that it rain not in the daies of their prophecy, and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will.*

7 *And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.*

8 *And their dead bodies shall lie in the street of the great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified.*

9 *And they of the people, and kinreds, and tongues, and nations, shall see their dead bodies three daies and an half, and shall not suffer their dead bodies to be put in graves.*

10 *And they that dwell upon the earth shall rejoyce over them, and make mer-*

ry, and shall send gifts one to another, because these two Prophets tormented them that dwelt on the earth.

11 *And after three daies and an half the Spirit of Life from God entred into them, and they stood upon their feet, and great fear fell upon them which saw them.*

12 *And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.*

13 *And the same hour was there a great earthquake, and the tenth part of the City fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to the God of heaven.*

14 *The second wo is past, and behold, the third wo cometh quickly.*

15 *And the seventh Angel sounded, and there were great voices in heaven, saying, The Kingdomes of this world are become the Kingdomes of our Lord, and of his Christ, and he shall reign for ever and ever.*

16 *And the four and twenty Elders which sat before God on their seats, fell upon their faces, and worshipped God,*

17 *Saying, We give thee thanks, O Lord, God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.*

18 *And the Nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the Prophets, and to the Saints, and them that fear thy Name, small and great, and shouldest destroy them which destroy the earth.*

19 *And the Temple of God was opened in heaven, and there was seen in his Temple the Ark of his Testament, and there were lightnings, and voices, and thundrings, and an earthquake, and great hail.*

And there was given unto me a reed like unto a rod, which I believe doth signifie, that the Church was like unto a reed, very weak in Christ; but it is written, the bruised reed he shall not break, nor the smoaking flax he shall not quench, till he send forth judgement into victory: And it being like unto a rod, did signifie, that the faithful were chastised with a rod; and the Angel stood saying, Meet the Temple of God, and the Altar, and them that worship therein, which did signifie, that the Angel of his presence was with his Church; and in that he said, meet the Temple of God, signifieth, that the Lord hath a chosen people in the greatest times of darkness; as the Lord Jesus Christ said, Lo I am with you alwayes to the end of the world. Again, when the Son of man comes, shall he find Faith upon the earth? And in that he said, the Altar, and them that worship therein, doth signifie, those that are sacrificed for his Names sake, so are as offerings on the Altar well pleasing to the Father, for precious is the death of the Saints in the sight of the Lord; but the Court which is without, leave out, and meet not, which doth signifie all the hypocrites, and vain worshippers, which are as tares amongst the wheat; for it is given to the Gentiles, which doth signifie, it was permitted them of the Lord so to do; and the holy City shall they tread under foot two and fourty moneths, which doth signifie, that the way of truth

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should be evil spoken of, and trodden under foot by them two and fourty moneths, that is the appointed time. And I will give power unto my two witnesses, which doth signifie his several faithful ones; and they shall prophesie a thousand two hundred and threescore daies, clothed in sack-cloth, which I believe doth signifie, that the faithful should prophesie in darkness, their appointed time known with the Lord, even 1260 dayes, which I understand to be one with the fourty and two moneths, and time, and times, and half a time, while the holy City is trodden under foot, and the glorious light of the Gospel darkned, therefore they have prophesied in sack-cloth, that is, in darkness, they have had but little faith, and been very weak in Christ, and little knowledge in the spirit of Prophecie, nevertheless they were precious unto the Lord: These are the two olive trees, which doth signifie, that they are precious, chosen, and Elect of God; and the two Candlesticks standing before the God of the earth, doth signifie, that they were the Churches of God, and were able to stand before the Prince of darkness, the God of the world, and of the earth, (because he had power given him for a short time) And Christ Jesus said, thou art *Peter*, and on this Rock will I build my Church, and the gates of hell shall not prevail against it, which did signifie, that he would build his Church on men, and amongst men, and the powers of hell should not destroy it; and if any man hurt them, fire proceedeth out of their mouths, and devoureth their enemies, which I believe doth signifie, that it was permitted them to help themselves with the sword, to defend themselves against their enemies, though it was not so in the Apostles times, and pure light of the Gospel, they suffered patiently the contradiction of sinners, and would not avenge themselves on their enemies, but rather prayed for them; but it was permitted to the Churches in darkness, to avenge themselves on their enemies, and this was signified by the words of Christ, when he said, Let him that hath a coat sell it, and buy a sword; for if any man hurt them, thus must he be killed, which doth signifie, that they had power to fight against their enemies, and to defend themselves; these have power to shut heaven, that it rain not in the dates of their prophecying, which I believe doth signifie, that they should not spread the Gospel much in the Nations, but that they should be but a little flock belonging to Christ, among many People, Nations, and Tongues; for a short work will the Lord make upon the earth, for he will make his account, and gather it in a short sum; and have power to turn waters into blood, which doth signifie, that they had power to war against many people who were their enemies, and to slay with the sword, and shed blood, and to smite the earth with all manner of plagues as often as they will, which doth signifie, their power to plague and afflict their enemies, according to their will; but when they have finished their testimony, the beast that cometh out of the bottomless pit, shall make war against them, and kill them. First, the finishing of their testimony, doth signifie their giving witness to the truth, according to their measure of faith and knowledge; and the beast that cometh out of the bottomless pit is Antichrist, and the false Prophet, who brings in damna-

lse doctrine, contrary to the doctrine and testimony of the faithful witness; and therefore do they make war with the faithful, because they wil not believe and obey their damnable heresie;& it is permitted to them to overcome them, and kill them, and their corps shall lie in the streets of the great City, which spiritually is called *Sodom* and *Egypt*, where also our Lord was crucified, which doth signifie, though many faithful witnesses be overcome and slain by the power of the beast, yet their corps, which is the Church, shall be in the world upon the earth, and in the streets of the City, which spiritually is called *Sodom* (for the sin of *Sodom* abounds therein, pride, idleness, and fulness of bread) and *Egypt* (for the sin of *Egypt* abounds there in cruel bondage to *Israel*) and in this City was our Lord also crucified by this ungodly generation, and this is a great desolation, that the Church should be in, in the world in these last daies like unto dead corps; and they of the people, and Tongues, and Gentiles, shall see their corps three daies and an half, and shall not suffer their dead bodies to be put in graves, which doth signifie, that the wicked and ungodly generation shall behold the Church all the time of darkness, and Antichrists reign, which is known with the Lord, being three daies and a half, which agrees with the time, times, and half a time; the half time I understand doth signifie, the shortning of time, as the Lord Jesus Christ said, for the Elects sake, those daies shall be shortned; the time and times I believe do signifie, the time appointed of the Lord, and unknown to man; and shall not suffer their carkasses to be put in graves, doth signifie, although it be permitted for the Beast and false Prophet to slay and put to death many faithful Saints, yet they shall never destroy the Church from the earth, nor the gates of hell shall not prevail against it; and they that dwell on the earth shall rejoyce and be glad, which doth signifie, that the perverse and wicked generation shall rejoyce at the tribulation and death of the Saints, and shall send gifts one to another, which doth signifie, that they who are full of envy and hatred, shall joyn hand in hand to persecute and kill the righteous, and so be friends one with another, and present one another with gifts, which doth signifie their joy, for the two Prophets vexed them that dwelt upon the earth, which doth signifie, that their Prophecy was against their damnable wayes; therefore are they vexed by their testimony; for the Ministers of the Gospel are not only the savour of life unto life in them that believe, but also the savour of death unto death in them that believe not; so are they vexed with the savour of their Testimonie, which is to their condemnation; and therefore do they rejoyce at their destruction, and agree with one consent to persecute and kill them; for *Herod* and *Pilate* were made friends when Christ must be crucified; and where the Church is, there her enemies will be gathered against her, as the Eagles to the dead carkass; but after three daies and an half, the Spirit of Life coming from God shall enter into them, and they shall stand on their feet, which doth signifie, when the appointed time is accomplished, and the abomination of desolation is fulfilled, then the Church which now lies like dead corps upon the earth, shall stand upon their feet: And this

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is signified also by the dry bones spoken of by *Ezekiel* the Prophet, which were quickned by the spirit of prophesie, and became an exceeding great Army, then shall the remnant of the house of *Jacob* be among the Gentiles, and among many people, as the Lyon amongst the beasts of the forrest, and as the Lyons Whelps amongst the sheep, who when he goeth through, treadeth down, and teareth in peeces, and none can deliver; And then shall great feare come on them that saw them, and they shall heare a great voice from heaven, saying, come up hither, which doth signifie the same thing *Paul* speakes of, saying, we which are alive, and remaine at the coming of the Lord, shall not prevent them which are a sleep, but we shall be caught up together with them to meet the Lord in the ayre, and so be ever with the Lord; which Mystery I believe doth signifie, that when the Lord Jesus Christ comes in the Clouds of heaven with power and great glory, all the house of *Israel* which is his Church, and now lies as dry bones, and dead corps upon the earth, shall be quickned by the power of his coming, and be translated into the same glory, as was *Enoch*, and be caught up to heaven like *Elias*, for nothing is impossible with God, and then it is easy to be understood, that great feare will be upon their enemies, even them that saw them as dead Carkases, and shall see them assend into heaven; and the same hour there shall be a great Earth quake, which doth signifie the destruction of the Sons of the first *Adam*; and revealing the Sons of God, and children of the second *Adam*; and the tenth part of the City shall fall, which I believe doth signifie the destruction of the beauty and glory of the nations; and in the Fall shall be slain in number seven thousand, which doth signifie the destruction of the Lamb, & his flocks Enemies, which are known in number to the Lord, but the remnant that doe Escape, doe give glory to the God of heaven, which doth signifie that there should none escape, but they who shall give glory to the God of heaven; the second woe is past, and the third woe cometh quickly, which I believe doth signifie, when the mystery of the sixt Trumpet is fulfilled, the seventh Trumpet tarrieth not long, but hasteth fast, and is joyned with the sixt; and the seventh Angel blew the Trumpet, & there were voices in heaven, saying the kingdomes of this world are our Lords, and his Christs, and he shal reign forevermore, at the end of three daies and a halfe, which is the appointed time, and also a short time with the Lord the wrath of God shall be fulfilled in all the earth, then the Lord will reigne forevermore with all his Saints upon the earth, and there shall no more be found sin in *Israel*, neither transgression in *Juda*, The foure and twenty Elders which doe signifie the twelve Tribes of *Israel*, and the Twelve Apostles of the Lamb, by which is signified all the Elect congregation both of the Jewes and Gentiles which sat before God on their seats, which doth signifie that they are in the presence of God, and do continually behold his glory, As Christ Jesus also taught, that they who were counted worthy, to attaine to the resurrection of the just, were as the Angels of God, which doe alwaies behold the face of the Father, and so worshipping God, saying, we give thee thanks Lord God

Almighty, which doth signifie the Saints worship in heaven, his onely praise, for they are come to the eternal Sabbath, and everlasting rest, and so rest from their labors as God did from his, which was, which is, & which is to come, for thou hast received thy great power, and might, and hast obtained thy kingdome, which doth signifie that he is from everlasting to everlasting, without beginning, and ending, and that he will reigne on the earth, and subdue all things under him, for he is the Almighty one, and well able to subdue all things unto himselfe; and this also we may understand, that since the beginning of the World is but a short time with the Lord; for one day with the Lord is as a Thousand years, and a Thousand years as one day, many years makes him not old, neither doth few yeares make him young, he is not like unto the Creature, but the same he was, he is, and shall be for ever, therefore blessed are they that reigne with him in his Kingdome, and unspeakable glory; and the Gentiles were angry, and thy wrath is come, which doth signifie in the time of the Lords wrath upon the Earth, the Gentiles, and the heathen rage and Imagined vain things, and the great men, and the Rulers of the Earth, gather themselves against the Lord and against his chosen; and the time of dead that they should be judged; the ungodly generation shall go into perdition, as Christ Jesus taught, that the sheep (which were his people) should inherit the Kingdome prepared for them from the foundation of the world; but the Goats (which are the wicked) should goe into perdition and be Tormented with the Devil and his Angels, and that thou shouldest give a reward, unto thy servants the Prophets, and the Saints, and to them that feare thy name, to small and great; and shall destroy them that destroy the earth, which doth signifie that the Lord will give a great reward unto all his chosen, for they shall not inherit the Heavens onely but the Earth also, for this world shall be given unto the Saints of the most High God, and they shall have the Kingdome for ever and ever, and be Priests unto God and reigne upon Earth, and all that destroyed the Earth shall utterly be destroyed, and the Temple of God was open in Heaven, and there was seen in his Temple the arke of the Covenant, which I believe doth signifie that the Lord is mindful of his holy covenant, which he before had ordained, therefore he hasteneth to fulfill his wrath, which is signified by the Lightnings, and voices, and Thundrings, and much Hail.

Chap. 12. Vers. 1. *And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.*

2 *And she being with childe, cried, travailing in birth, and pained to be delivered.*

3 *And there appeared another wonder in heaven, and behold a great red dragon having seven heads, and ten horns and seven crowns upon his heads.*

4 *And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her childe assoon as it was born.*

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5 *And she brought forth a man childe, who was to rule all nations with a rod of iron: and her childe was caught up unto God, and to his throne.*

6 *And the woman fled into the wildernesse, where she hath a place prepared of God, that they should feed her there a thousand two hundred, and three score dayes.*

7 *And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels,*

8 *And prevailed not, neither was their place found any more in heaven.*

9 *And the great dragon was cast out, that the old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*

10 *And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. for the accuser of our brethren is cast down, which accused them before our God day and night.*

11 *And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.*

12 *Therefore rejoyce, ye heavens, and ye that dwell in them; Wo to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*

13 *And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-childe.*

14 *And to the woman were given two wings of a great eagle that she might flee into the wildernesse, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.*

15 *And the serpent cast out of his mouth water as a flood after the woman: that he might cause her to be carried away of the flood.*

16 *And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.*

17 *And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*

And there appeared a great wonder in Heaven, which doth signifie, that the Church was wonderfull excellent in the begining of the Gospel, a woman cloathed with the Sun, and the Moon was under her feet, which I believe did signifie the Glory and the beauty of the Bride, while she enjoyed her bridegroom, which was the light and glory of the Gospel; and upon her head a crown of twelve stars, which I doe believe doth signifie, her excellent beauty and brightness, while she abode in the pure and uncorruptable doctrine of the Twelve Apostles of the Lamb; and she was with childe, which doth signifie that she was full of truth, which was the holy Ghost, and cryed Travelling in birth and pained ready to be delivered, which did signifie her great tribulation, for which cause she desired to be delivered, being sore pained by her trouble; & there appeared another great wonder, in heaven which did signifie the wonderful power of the Prince of darknes, For behold a great red dragon, which did signifie

signifie his power to shed blood, having seven heads and ten horns, and seven Crowns upon his heads, did signifie his power in the Nations to raise up many on his side, to fight with the Lamb, and with his chosen; his heads and his horns, and his Crowns upon his heads, doth signifie that he should prevail to have many Kings, and Princes, Governors and Rulers, and rich and honourable Men of the world to be on his side; and his Tail drew the third part of the Stars of heaven, and cast them to the earth, which are all the unfruitful trees that are not able to stand in the hour of temptation and time of tribulation; and the dragon stood before the woman which was ready to be delivered, which doth signifie the devils rage against the Lamb, and against his chosen, who had the spirit of the Lamb in them to devour her childe when she had brought it forth, which doth signifie the Devil sought not onely to destroy the Church, but the Lamb of God also; but it was not possible for him to prevail; so she brought forth a man childe, which doth signifie the taking of the holy Ghost from the Church, which was a great desolation spoken of by the Prophets; immediately after the Tribulation of those dayes, the Sun shall be darkned, and the Moon shall not give her light, and the Stars shall fall from heaven, and the powers of heaven shall be shaken, and the woman fled into the wilderness, which doth signifie the Church going into darkness, and captivity in Mystery *Babylon*, where she hath a place prepared her of God, which doth signifie the Lord before had ordained it to be so, and prepared her a place, that they should feed her there a thousand two hundred and threescore dayes, which doth signifie that the faithful are preserved, how ever scattered and dispersed, for the Angels of his presence are with them, and are the Lords Ministering spirits sent forth to Minister for their sakes who are heirs of salvation; and she is to be fed by them 1260. dayes, which is her appointed time of darkness, while the Beast hath power even forty and two Moneths, and she brought forth a childe which should rule all Nations with a rod of Iron, which doth signifie that the holy Ghost which was the spirit of Truth, which was given to the Apostles and Saints in those dayes, was no other but the Spirit of the living God, and of Jesus Christ, by which all Nations must be ruled with a rod of Iron; and the childe was taken up to God and to his Throne, which doth signifie that the same holy Ghost was one with the Father, and with the Son, and is exalted on the glorious Throne; and there was a battel in heaven, *Michael* and his Angels fought against the dragon, and the dragon and his Angels fought, which doth signifie the spiritual War of the Elect children, who fight through the faith of the Gospel, against the Devil and all his seducing spirits, but the Devil and his angels prevailed not, neither was there place found in heaven, which doth signifie that the Devil and his angels cannot prevail against the least of the Elect children; and the great dragon that old serpent called the Devil and Satan was cast out, which doth signifie that the Devil who is the Prince of darkness, hath no part amongst the children of the Kingdom, neither is he able to hinder them of glory, which the Father hath prepared for them that

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love him; so is Satan as an enemy that is cast out and overcome, which deceiveth all the world, which doth declare that all the world are deceived by him, but the children of the Kingdom he cannot prevail against, he was cast out into the earth, and his angels were cast out with him, which doth declare that his power vvas onely in the earth and the vvorld, and I heard a voyce in heaven, saying, novv is salvation in heaven; and strength and the Kingdom of our God and the power of his Christ: for the accuser of our brethren is cast out which accuseth them before our God night and day, which doth signifie the song of salvation of the Elect, because Satan that great enemy prevaileth not to do them any further hurt, but to kill their bodies, but they overcame him by the blood of the Lambe, and by the word of their testimony. And they loved not their lives unto death, which excellent mystery signifieth that all that believe in the Lord Jesus Christ, and endure to the end, being faithful unto death, do obtain a Crown of life; being cleansed by the blood of Jesus from all their sins, and being freely justified by his grace, and not by their one righteousnes, so Satans accusations are vain, because their sins are not imputed to them, but are all freely forgiven them by the death of Jesus Christ, so they wash their robes and make them white in the blood of the Lamb, so are without fault before God, therefore is it said rejoyce ye heavens and ye that dwell in them; wo unto the inhabitants of the earth, and of the Sea, for the Devil is come down unto you, having great wrath, knowing he hath but a short time, which doth signifie his great power in the world, amongst the raging heathen and earthly minded people, and that the more because the Lord hasteth with his judgements, to accomplish all to the end; and I am perswaded also that the Devill hath knowledge that his time is but short; and when the dragon saw that he was cast out, he persecuted the Woman which had brought forth the man childe, which doth signifie when the Devil saw that he could not prevail to destroy the souls of the Elect, he ceased not, but still persecuted the Woman (which were the Saints) with all his rage upon the earth; but to the Woman was given two wings of a great Eagle, which doth signifie that the Church was succoured by some great earthly Rulers, and Noble men of the world, by which the rage of the dragon was stayed, that she might flee into the wilderness into her place, which doth signifie the Churches dwelling in darknes in Mystery *Babylon*, where she is nourished for a time, and time; and half a time from the presence of the Serpent; which doth signifie she being in darknes, was more pleasing to the people and Nations, Kings and Rulers of the earth, and it was also put into their hearts to help the Woman against her enemies, and it was also given to the Church to help themselves with the sword against their enemies, and so it hath pleased the Lord to help his people; and the Dragon cast out of his mouth waters as a flood after the Woman, that he might cause her to be carried away of the flood, this I believe doth signifie, that he stirred up the raging heathen & rebellious people to make war against the Woman (which was the Church) but the earth helped the

Woman, and the earth opened her mouth and swallowed up the flood which the Dragon had cast out of his mouth, which doth signifie that the Lord raised up earthly powers to withstand the Churches enemies, and to stay the rage of the rebellious, whom Satan had stirred up; then the Dragon was wroth with the Woman, and went and made War with the remnant of her seed, which doth signifie when the Church had rest from her enemies, the raging heathen, then they who feignedly cleave unto her, became her greatest enemies, yea they of her own house were her greatest enemies; and I stood on the sea sand, saith *John*, which doth signifie an innumerable multitude.

Chap. 13. Vers. 1. *And I stood upon the sand of the Sea, and saw a beast rise up out of the Sea, having seven heads, and ten horns, and upon his horns ten Crowns, and upon his heads the name of blasphemy.*

2 *And the beast which I saw, was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a Lion: and the dragon gave him his power and his seat, and great authority.*

3 *And I saw one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondred after the beast.*

4 *And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?*

5 *And there was given unto him a mouth speaking great things, and blasphemies, and power was given unto him to continue fourty and two moneths.*

6 *And he opened his mouth in blasphemy against God, to blaspheme his Name and his tabernacle, and them that dwell in heaven.*

7 *And it was given unto him to make war with the Saints, and to overcome them: and power was given him over all kinreds, and tongues, and Nations.*

8 *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb, slain from the foundation of the world.*

9 *If any man have an ear, let him hear.*

10 *He that leadeth into captivity shall go into captivity: He that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the Saints.*

11 *And I beheld another beast coming out of the earth, and he had two horns like a Lamb, and he spake as a Dragon.*

12 *And he exreciseth all the power of the first beast before him, and causeth the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed.*

13 *And he doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.*

14 *And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live.*

15 *And*

15 *And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be kil'ed.*

16 *And he causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:*

17 *And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*

18 *Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is six hundred threescore and six.*

And I saw a Beast rise out of the Sea, the beast I understand to signifie heathenish power and government, and the Sea to signifie the raging heathens and multitudes of the ungodly having seven heads, and ten horns; the mystery of the seven heads, I understand to be the Kings and great Rulers of the heathen Gentiles, and the ten horns I believe do signifie the rebellious children of *Israel*, who have stumbled at the word and Doctrine of the Gospel, and yet abide in unbelief; and upon his horns ten Crowns, I believe doth signifie that they were the Noble and great, rich and Honourable men of the world that took part with the beast, as it was said, Have any of the Rulers believed in him, but these people that know not the Law are cursed, for it pleased the Lord to hide from the wise and prudent, and to reveal to babes and sucklings, and to confound the wisdom of the wise, and bring to nought the understanding of the prudent, and to chuse the weak and least contemptable things of the world, to confound the things that are high and mighty; for not many wise men after the flesh, not many mighty, not many Noble were called, but rather the poor and contemptible in the world were chosen to be rich and Honourable in Christ; and upon his heads the names of blasphemy, which doth signifie the cruel speeches and blasphemy of the heathen, according to the words of Christ, if they have called the master of the house Belzebub, how much more they of his houshold? and if they who seemed to be the servants of God, did so blaspheme, how much more should they who deny him openly, and do sacrifice to Devils? And the Beast that I saw was like unto a Leopard, which doth signifie a dangerous and deadly form, and his feet were as the feet of a Bear, which doth signifie his goings was to destroy, and his mouth was as the mouth of a Lyon, which doth signifie his fierce power to devour and overcome, and the Dragon gave him his power, which doth signifie that the Dragon which is the Devil, did act and make War by him, for the Devil did not appear in his own image to fight in the world against the Church, but having power, permitted him to raise up his servants, (the unbelieving and wicked generation) to persecute the righteous, and this may be understood also by the Dragons appearing with the same power like the Beast with seven heads and ten horns; and his seat and great Authority, which doth signifie that the Beast did altogether act for the Dragon, even as a servant doth for a

Master, and also he had all the povver the Dragon could give him, vvhich vvas great Authority.

And I saw one of his heads as it were wounded to death, which I believe did signifie the great prevailing power of the Gospel in the Nations at its first coming forth; for the Gospel was published in the world to the utmost parts of the Earth, and was fruitfull among all that believed, and were ordained unto life, for the Gospel was preached not onely to Jewes, but also to the Gentiles, who before were aliens to *Israel*, and strangers to the Covenant of life, and so were under the power of the Dragon, and of his Kingdome; for I understand them to be signified by the seven heads; And when the goodnesse of God appeared in his Son Christ Jesus towards the world, not onely to the Jews, but to the Gentiles also, for he chose a people unto himselfe, amongst the Gentiles, and so was the kingdome of the Dragon shaken, and one of his heads as it were wounded to death, that is to say, some of his Kingdome destroyed, and his deadly wound was healed, which I believe did signifie the casting off the Jewes that believed not, (and also his great power in the World) according to the words of Christ. They shall come from the East, and from the West, and sit down with *Abraham*, *Isaack* and *Jacob* in the Kingdome of heaven, and the children of the Kingdom shall be cast out into utter darknesse, where shall be weeping and gnashing of Teeth, so that I believe that though there was a breach in the Dragon or Beasts Kingdome, by the calling of the Gentiles, yet it was made up by the casting off the Jewes, and thus I believe his deadly wound was healed; And all the World wondred after the beast, which doth signifie his great power in the World, and also that all both Jewes and Gentiles (but they onely who were the Elect Children of the Kingdome) did joine with the beast and did admire him, and wonder after him because of his great power, excellency and wisdome, and they worshipped the Dragon which gave power unto the beast, which doth signifie that all the ungodly and unbelieving generation, are servants to the devil, being taken captive by him at his pleasure, and they worshiped the beast, saying who is like unto the beast, which doth signifie that he is excellent, and honourable in the world, and no other to be compared vvith him, vvho is able to make War vvith the beast? vvhich doth signifie his great prevailing povver to rule in the World, and also to overcome and kill the Saints and scatter, and persecute the holy people, and there vvas given to him a mouth speaking great things, and blasphemies, vvhich doth signifie that he had not povver of himselfe to speak those great things and blasphemies, but it vvas given him from above, for he is the servant of God, being a minister of his vvrath, for he is full of the vvrath of God, and so doth Minister as he is permitted, and his revvard shall be according to his vvork the vvrath of God abiding on him, for ever, & povver vvas given unto him to continue fourty & two monethes, which doth signifie as he hath power given him from above, so is his time appointed by the Lord, vvhich is 42, moneths, a time onely knovvn vvith the Lord, vvhich time I understand agreeth vvith the 1260 daies spoken of, & also vvith the time & times, & halfe time, and the three daies and a halfe, in vvhich time the holy City

is trodden under foot, and the faithfull people slain, persecuted and scattered, vvhich time I do believe doth continue till the coming of our Lord Jesus Christ; and he opened his mouth in blasphemy against God, to blaspheame his Name, and his Tabernacle, and them that dwell in heaven, which doth signifie horrible wickednesse, that he should not be afraid to speak blasphemy against God, and against the heavenly Host, because he feareth not God, neither believeth in him; and all that dwelt upon the Earth shall worship him, whose names are not written in the Lambs book of life, from the foundation of the word, this is plain doctrine, that all the whole World (but the Elect onely) doe worship him, both high and low; rich and poor, and it was given to him to make war with the Saints, and overcome them, which doth signifie that it was permitted to him to overcome the Saints, and to make havock in the Church, in killing, persecuting, and scattering the Elect and chosen, for the Apostles taught the Church, that through much Tribulation they should enter into the Kingdome of heaven, and it was not given for them onely to believe, but suffer for his name sake, and this was a great token of their Election, when they suffered for his Name sake, and it was a token of perdition to them by whom they suffered, it being a righteous thing with God, to recompence Tribulation to them that troubled them; and power was given him over all kindreds and Tongues, and Nations, which doth signifie his power over all the World, both in his own kingdome, and also among the Elect children of the Kingdome as was permitted him, if any man have an eare let him hear: he that leads into captivity, shall goe into captivity, he that kils with the sword, must be killed with the sword; here is the faith and patience of the Saints, this I believe doth signifie the wrath of God in the Nations, that they should fight one with an other, and destroy and spoile one another, that the words of Christ might be fulfilled. Nation should rise against Nation, and Kingdome against Kingdome, so they that lead into captivity should goe into captivity, and they that killed with the sword, were with the sword to be killed, and this was not onely among the wicked generation, but (I believe) the faith and patience of the Saints was also to lead into captivity, and kill with the sword, so they (as others) were led into captivity, and killed with the sword, and the false prophets also might be killed under the name of Saints, as though they suffered for Christs sake, when it is but the wrath of God to recompence vengeance upon them, and I beheld an other beast coming out of the Earth, vvhich I believe doth signifie, that this beast is one vvith the first, but is more deceiveable (his rising vvas out of the Earth, and out of the bottomlesse pit) and he had tvvo hornes like a Lamb, vvhich I believe doth signifie that he had severall povvers like unto the Lamb Christ Jesus, and also came in Christs Name, and pretended to stand for him, but was very anti-christ, and altogether against him; and he spake as the Dragon, which doth signifie his divelish doctrine, and he exercileth all the power of the first beast before him, which doth declare that he is one with the first beast, and caused the Earth and them that dwell therein to worship the

first beast, whose deadly wound was healed, which doth signifie that he was for the Dragon, and for the first beast, and one with them, to bear rule and to deceive the world; and he doth great wonders, so that he maketh fire to come down out of heaven on the Earth in the sight of men which I believe doth signifie his pretending to stand for the Lord, and to fight for Christ, that under the name of wicked men and hereticks he might slay the Saints, and consume them with a pretended heavenly power, and also prevailes against them, and this I understand to be the fire he makes to come down out of heaven on the earth in the sight of men, and this is all I am perswaded, that many have killed the Saints, and have thought that they have done God good service, their understandings have been so darkned, that they have thought them to be Hereticks, and deceivers, when they themselves have been such; and deceived them that dwelt upon the Earth by the meanes of those Miracles which he had power to doe in the sight of the beast, which doth signifie that he was the false prophet, and had power to work Miracles; for this I am perswaded, that many false Prophets have cast out devils, and done many Miracles and wonders (when the Saints have not had that power) for they will say unto Christ at that day, we have prophesied and done great wonders, and cast out devils in thy name, but he will say unto them, depart from me ye workers of iniquity, I know you not, by which I understand that it was permitted to the false Prophets, to cast out Devils and to do wonders in the name of Christ, by which Miracles many have been deceived, but the Saints have wanted such power, as Christ also taught, this kind cometh out onely by fasting and praying, and this I understand that the Saints in these times of darknesse have no other power but by fasting and prayer, because of their weak faith; saying to them that dwell upon the earth, that he should make an Image to the beast which had a wound with a sword, and did live, this I believe doth signifie the outward formes, Lawes and Traditions, of the false Prophets, which he hath no Testimony for, from the holy Scriptures, but from Philosophy and vain deceit, which is the smoke of the bottomlesse pit, and therefore is this Image made to the beast and to the Dragon; and he had power to give life to the Image of the beast, that the Image of the beast should both speake and cause as many as would not worship the Image of the beast, should be killed, which I believe doth signifie that the false Prophet and prophets had not onely power to set up such damnable Lawes, Traditions and damnable doctrines, but also had power to persecute and kill them who would not obey their damnable doctrine and Errours, much contrary to the way of salvation; and the speaking of the Image I understnd doth signifie that they would compel people to worship it, not for their sakes that made it, but for its own excellencie, as though it were the onely way to salvation.

And he caused all both small and great, rich and poor, bond and free to receive a mark in their right hand, and in their foreheads, which I believe doth signifie, the false prophets great care for the beast, and for the Dragon, that all people should give their right hand of fellowship in that way of condemnation, or else have the very name of wickednesse and

marke

marke of iniquity in their foreheads,&no man might buy or sel save them that had the marke of the beast, or the name of the beast, or the number of his name,which doth signifie, that they who did refuse to consent to the damnable formes and doctrines of the false prophets they vvould persecute and not alovv them to live and Trade quietly amongst them, no, not so much as to buy and sell,this thing is true and have many witnesses; novv the marke of the beast I understand to be Heresie and blasphemy, the name of the beast to be sin and wickednesse and the number of the beast to be the filling up the number and measure of sins.

Here is wisdome, let him that hath wit count the number of the beast, which doth signifie that it belongs onely to wise understandings in the spirit to count the number of the beast, which is the number of a man, and his number is six hundred threescore and six, which I believe, (who am very weake in the spirit, and have smal understanding,) doth signifie that as a wicked man, when he hath filled up the measure of his sins, dieth and goeth into perdition, so shall the beast (which is the generation of the ungodly men) when he hath filled up the very number and measure of his sins, shall dye as a man, and goe into everlasting perdition, and though his number and time be longer then a man, for as no man liveth 666. years so the number of the beast exceedeth a man, yet at the very appointed time he shall come to his end, when six hundred threescore and six is fulfilled, which is the appointed time known to the Lord, but a secret hid from men.

Chap. 14. vers. 1. *And I looked, and lo, a Lamb stood upon the mount Sion, and with him a hundred forty and four thousand, having his Fathers name written in their foreheads.*

2 *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great Thunder, I heard the voice of harpers, harping with their harps.*

3 *And they sung as is were a new song before the Throne, and before the foure beasts, and the Elders, and no man could learn that song, but the hundred, and forty and four thousand, which were redeemed from the earth.*

4 *And these were they which were not defiled with women: for they are virgines: these are they which followeth the Lamb whithersoever he goeth: These were redeemed from among men, being the first fruites unto God, and to the Lamb.*

5 *And in their mouth was found no guile: for they are without fault before the Throne of God.*

6 *And I saw an other angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every Nation, and kindred, and tongue, and people.*

7 *Saying with a loud voice, Fear God, and give glory to him, for the houre of his judgement is come, and worship him that made heaven and earth, and the Sea and the fountaines of waters.*

8 *And there followed another angel, saying Babylon is fallen, is fallen, that great City, because shee made all nations drink of the wine of the wrath of her fornication.*

9 And

9 And the third angel followed them, saying with a loud voice; if any man worship the beast and his image, and receive his marke in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

11 And the smoke of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever received the marke of his name,

12 Here is the patience of the Saints: here are they that keep the commandements of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their laboures, and their works to follow them.

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And an other Angel came out of the Temple, crying with a loud voice to him that sat on the cloud: Thrust in thy sicle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe.

16 And he that sat upon the cloud thrust in his sicle on the earth, and the earth was reaped.

17 And an other angel came out of the Temple which is in heaven, he also having a sharp sicle.

18 And an other angel came out from the altar, which had power over fire, and cryed with a loud cry to him that had the sharp sicle, saying, thrust in thy sharp sicle, and gather the clusters of the vine of the earth, for her grapes are full ripe.

19 And the angel thrust in his sicle into the earth, and gathered the vine of the earth, and cast it into the great wine presse of the wrath of God.

20 And the winepresse was trodden without the City, and blood came out of the winepresse, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

And I looked and loe a Lamb on mount Sion, which doth signifie Jesus Christ in his kingdome, and with him a hundred fourty and four thousand, which doth signifie the redeemed of the children of Israel, of every Tribe twelve thousand, which I understand to be a certain number sealed by the Lord, but unknown to men, having his fathers name written in their foreheades, which doth signifie that they were made partakers of the Fathers glory, and were cloathed with shining garments of righteousnesse; And I heard a voice from heaven as the voice of many waters, which doth signifie the multitude of the redeemed out of every tongue and Nation, and as the voice of a great Thunder, which I believe doth signifie the redeemed's mighty power, and I heard the voice of harpers, harping with their harps, which doth signifie their unspeakable joy, and

they

they sang as it were a new song before the Throne & before the four beasts & the Elders, which I believe doth signifie their excellent change, being as it were made new, being translated from the image of the earthy, into the image of the heavenly & so did sing the new song of glory, & none could learn the song, but the 144000 which were redeemed from the earth, which doth signify that none were changed to that excelent glory, but they only who were sealed of the Lord, & elect children of the kingdome, not of the Jews onely, but of the Gentiles also, for this understand that the hundred forty & four thousand hath not an earthly signification as men do number, but doth signifie a number only known of the Lord, who knoweth all his works from the foundation of the world, by which we may understand that the Lord knowes the number of his elect both Jewes and Gentiles in all the world, therefore I understand that none can learn this song of Eternal glory, but the hundred fourty and four thousand which are redeemed from the earth, both of the Jewes and Gentiles, these are they that are not defiled with women, which doth signifie that they were such as overcame the world, by the faith of Jesus Christ, for they are virgins, which doth signifie that being translated into glory, they are as pure virgines, these are they that follow the Lamb whithersoever he goeth, which doth signifie that they are ever with the Lord, these were redeemed from amongst men, being the first fruites unto God, and to the Lamb, which doth signifie, being redeemed by the death of Jesus Christ, they are (as the Apostle *Paul* saith) a kind of first fruits of his creatures unto God, and in their mouthes was found no guile, for they are without fault before the Throne of God, which doth signifie, that all the Elect that believe the Gospel of Jesus Christ are without guile in their mouthes, and without fault in the presence of God, because they are cleansed from all sin by the blood of Jesus Christ, so are accepted in the beloved, being freely Justified by his grace, are without fault before the Throne of God, *verse* 6. which doth signifie when the number of the Elect is fulfilled, then shall the everlasting Gospel be preached in all the World to every Nation, Tongue, and people, *verse* 7, which doth signifie that then the Lord alone is to be feared, the time of his judgement being come, that he will render to every man according to his works, he being the Almighty God and creator of all things, *verse* 8. which doth signifie that when the everlasting Gospel is published in the World, then *Babylon* that great city (which is all the abominable and abominations of the Earth) shall be utterly cast down, *verse* 9, 10, 11. which doth signifie, that then the beast shall have fulfilled his number, and come to his end, and with him all that have his mark, and are on his side, are to be tormented in fire and brimstone for evermore *verse* 12, 13, which doth signifie the blessed estate of the Saints, who have the faith of Jesus Christ, and walke in the commandements of God, and with patience work out their own salvation in the world, when they dye they are blessed henceforth, for they rest from their labour in the world, and receive their reward, which is their everlasting salvation of their soules, so their works do follow them; and I looked and behold a white cloud

 which

which I believe doth signifie excellent righteousnes, and one sate upon the cloud like to the Son of man, which doth signifie the Lord Jesus Christ, having on his head a golden Crown, which doth signifie his excellent glory, and in his hand a sharp sickle, which doth signifie that he is the reaper of the earth; and another Angel came out of the Temple crying with a loud voyce to him that sate upon the cloud which I believe doth signifie that the Son of man doth all things at the command and consent of the Father though he be one with the Father; thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe, Which I believe doth signifie that the sins of the earth are great, therefore must he reap and make destruction; And he that sate upon the cloud thrust in his sickle and the earth was reaped, which doth signifie that it is the Lord Jesus Christ that Judgeth in the earth amongst the ungodly and pours forth his wrath upon them according to righteousnes, *vers.* 17, 18, 19.

Which doth signifie that the Angels are his Ministering spirits to do the will of the Father in the earth, to destroy the ungodly at his commandment, and the wine-presse was troden without the City, which I believe doth signifie they were not of the holy City, but of the world and were also plagued in the world, and blood came out of the wine-presse, which I believe doth signifie the great Wars in the Nations, and the sword of the Lord by which many are slain, even to the horse bridles by the space of a thousand and six hundred furlongs, which I believe doth plainly signifie great destruction by Wars, and the stream of blood in the Nations to be great, yet the very measure of the stream to be known to the Lord which is signified by the thousand and six hundred furlongs.

Chap. 15. Vers. 1, *And I saw another sign in heaven great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.*

2 *And I saw as it were a sea of glass, mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*

3 *And they sung the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty, just and true are thy wayes, thou king of Saints.*

4 *Who shall not fear thee, O Lord, and glorifie thy Name? for thou onely art holy: for all nations shall come and worship before thee, for thy judgements are made manifest.*

5 *And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:*

6 *And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.*

7 *And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.*

8 And

8 *And the temple was filled with smoak from the glory of God, and from his power, and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

And I saw another sign in heaven great and Marvellous, seven Angels having the seven last plagues of God, for in them is fulfilled the wrath of God, which doth signifie that the last plagues of God should be marvellous great, and that all his wrath should be fulfilled in them; and I saw as it were a glass-sea mingled with fire, which I believe doth signifie the multitude of the redeemed, it being glassy signifieth their excellent pureness and bright shining in glory, the Sea signifieth their great number, it being mingled with fire, signifieth their fiery trial, And great tribulation through which they have entred the Kingdom, and them that had got the victory over the Beast, and over the image, and over his Mark, and over the number of his Names, stand on the glassy-sea, having the harpes of God; which doth signifie that all that overcome the world by the faith of Jesus Christ, do shine as Stars, and pure like glass in the Kingdom of God, and do praise him in his glorious Temple, and sung the songs of *Moses* the servant of God, which was the song of deliverance, and the song of the Lamb, which was the song of Eternal victory, saying, great and marvellous are thy works, Lord God Almighty, which doth signifie, that then they were come to see the great and marvellous works of God, and to know him as he is the Almighty (as *Paul* also taught, then shall we know, even as we are known) therefore do they acknowledge his works to be marvellous, just are thy wayes, King of Saints, which doth signifie that they that come to know him as he is, do acknowledge him to be just and true, and also the King of Saints; who shall not fear thee O Lord, and glorifie thy Name? for thou onely art holy, which doth signifie that they know perfectly, that he is worthy to be feared, and his Name onely to be praised, for he is good and holy; as Christ Jesus said there is none good but God, and all Nations shall come and worship before thee, for thy judgements are manifest, which I believe doth signifie that the redeemed Saints in Glory do know perfectly, that the Lord will subdue all Nations under him, and will give the Kingdom, of this world, unto the Saints, when all his Judgements are made manifest and declared, then shall his will be done on earth as it is in heaven; and after that I looked and beheld the Temple of the Tabernacle of the testimony in heaven was open, which I believe doth signifie that the Lord is mindful of his Covenant, and hasteth with his judgements to accomplish his wrath, that he may build up his holy City, and come into his everlasting Tabernacle; and the seven Angels came out of the Temple having the seven plagues, cloathed in pure and bright Linen, and having their brests girded with golden girdles, which doth signifie that all these plagues upon the earth are from the Lord, and Ministered by his holy Angels, and all things are performed and fulfilled at the word of the Lord; can there be evil in a City and the Lord hath done it? And one of the four Beasts (which I believe was the first, that was like a Lyon which did signifie the Lyon of the tribe of *Juda*) gave unto the Angels

seven golden Vials full of the wrath of God that liveth for ever and ever, the golden Vials I believe doth signifie the glorious righteousness of the Lord, they being full of the wrath of God doth signifie it was because of the great wickedness of the earth; and therefore it was just with him to pour forth the Vials of his wrath upon them that provoke him to indignation; and the Temple was filled with the smoke from the Glory of God, and from his power, which I believe doth signifie the Judgement of God in his own house, and no man was able to enter into the Temple, till the seven Plagues of the seven Angels were fulfilled, which I believe doth signifie, that the Kingdom of God and glorious Temple should not appear upon the earth till the seven plagues were fulfilled.

Chap. 16. Vers. 1. *And I heard a great voice out of the temple, saying unto the seven angels, Go your wayes, and pour out the vials of the wrath of God upon the earth.*

Which doth signifie as the holy Angels came out of the Temple, so had they commandment out of the Temple by a great voice, which doth signifie strong commandment to finish their charge; so that without all contradiction all these plagues upon the earth are from the great God of heaven and earth.

2 *And the first went, and poured out his vial upon the earth, and there fell a noisom and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*

This I believe doth signifie the just judgements of God upon them that killed and persecuted the Saints, plaguing them with sore and strange diseases, and many plagues, as *Herod* that great persecutor was smitten by the Angel of the Lord, and eaten with worms, and I am perswaded that many such persecutors since, have not escaped the great plagues of God.

3 *And the second angel poured out his viall upon the sea, and it became as the blood of a dead man: and every living soul died in the sea.*

Which I believe doth signifie the eternal death of the raging heathen and rebellious multitude, for the sea became not onely blood, (which doth signifie great multitudes slain by the sword) but as the blood of a dead man, and every living soul died, which doth signifie their Eternal death, and the Eternal death of them who are not slain by the sword, of every living thing in the Sea, which are all the ungodly and unbelieving generation, how ever they die by the sword or on their beds, they die eternally, and this is a great plague of God.

4 *And the third angel poured out his viall upon the rivers and fountains of waters, and they became blood.*

Which doth signifie the sword of the Lord among many people and Nations, who persecuted and killed his Saints: And I heard the Angel of the waters say, thou art righteous O Lord, which art, and which wast and shall be, because thou hast Judged thus, for they have shed the blood of the Saints, and Prophets, and thou hast given them blood to drink, for they are worthy.

7 And

7 *And I heard another out of the altar say; Even so, Lord God Almighty, true and righteous are thy Judgements.*

Which doth signifie the Lords righteousness in sending the sword in the Nations, to destroy and to be drunken in blood, to cut down the multitudes of the heathen, and people that have persecuted and slain his Saints, so he hath given them to slay one another.

8 *And the fourth angel poured out the vial upon the sun, and power was given unto him to scorch men with fire.*

9 *And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not, to give him glory.*

Which I believe doth signifie the great consuming judgements of the Lord in all the earth, the sword, the plague and pestilence by which many are consumed yet repented not of their wickedness, but blasphemed the God of heaven, which had power over those plagues, for he alone it was that sent them: and in that the Vial was poured forth in the Sun, that the great consuming judgements of the Lord, were in all the earth, and in that men were scorched with great heat, I believe doth signifie that men were greatly consumed with the judgements of the Lord: yet repented not of their wickedness to give him glory, and worship him who had power over all those plagues.

10 *And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain.*

11 *And blasphemed the God of heaven, because of their pains, and their sores, and repented not of their deeds.*

Which I believe doth signifie the great judgements of the Lord amongst the ungodly and wicked generation, that they were given over to great wickedness, that they were very pained with the fulness of their sins being so full of darkness, envy wrath and all manner of ungodliness, the wrath of God lying heavy upon them, and their consciences being wounded with the sting of death, and many of them are so pained with very condemnation that compass them about, yet repent not of their works, their hearts being so hardened through the long custom of sin; in stead of their repenting they multiply their sins, and blaspheme the God of heaven, yea though their very tongues do gnaw for sorrow of the wrath of God, and condemnation of hell that lyeth heavy upon them, yet they repent not, but blaspheme the God of heaven, and this fierce judgement of the Lord is on the throne of the Beast among the most excellent in his Kingdom, upon the great men of the earth, Kings and Princes and great Rulers, and in all his Kingdom is the wrath of God and great darkness, so that they all as it were with one mouth blaspheme the God of heaven, and shall receive the reward of blasphemers which is Eternal gnawing in hell fire for ever more.

12 *And the sixth angel poured out the vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared.*

Which doth signifie a great desolation in the Church, for the great

river Euphrates, I believe doth signifie the waters of life, which are as dried up in these last dayes, for the Church lieth as dead corpes upon the earth, the wise virgins are a sleep with the foolish, the coming of the Kings of the East, I believe doth signifie the coming of the glorious Saints, *vers* 13. Which doth signifie that it is by the spirits of devils, that the false prophets work miracles by, and that all are deceived by, and that gather them together to fight and destroy one another, to fulfill the wrath of God; and so it is called the day of the Almighty God, and these wicked spirits have permission from the Lord by his holy Angels, to Minister his wrath upon the ungodly and sinful generation.

Behold I come as a thief in the night which doth signifie that Christ shall come in a time of great darkness, at an hour when he is not looked for, even as a thief in the night, blessed is he that watcheth and keepeth his garments, lest he walk naked, and men see his shame, which doth signifie that they are blessed that have faith at his coming; and they gathered them together in a place called in Hebrew *Armagedon*, which I believe answereth to *Migiddo* by the River Euphrates, where that goodly Prince *Josiah* was slain, for he would not hearken to the words of *Necho* from the mouth of the Lord, but rebelled, and so was slain, and so many excellent men in these latter dayes have made War, when they had no commandment from the Lord (but ought rather to have suffered for his Names sake) and so have been slain at *Armagedon*, which signifieth *Josiahs* transgression, according to the word of the Lord, he that takes the sword shall perish with the sword.

17 *And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, It is done.*

Which doth signifie when the 7th vial is poured forth, the wrath of God shall be finished, and in that it was poured forth in the Air, doth signifie that it should light upon all the earth, & in that there came a great voyce out of the Temple, out of heaven, saying, it is done, doth signifie with great power from heaven it should be done, and the end should be with mighty power from God out of heaven; and there were voices and thundrings and lightnings, which doth signifie terrible judgements in the last time, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great, which I believe is the utter destruction of earthly men; and the great City was devided into three parts, which I believe doth signifie that in the dayes of the last Vial there should be many divisions in the world, which now is mightily fulfilled; And the Cities fell, and great *Babylon* came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, and every Island fled away, and the mountains were not found; The Cities of the Nations I understand belong to *Babylon* that great City, that Reigns over all the earth, and this great City is signified by a woman that sits on the Beast, that hath seven heads and ten horns, for as the Church and multitude of the faithful are signified by a Woman, so is Mystery *Babylon* and the great multitude of the unbelieving and wicked generation signified a by Woman, and therefore is the name written upon her fore-

head,

head, Myſtery *Babylon* the great, the Mother of Harlots and abomination of the earth; now in the dayes of the laſt Vial, the Lord will give unto her the cup of his fierce wrath, and ſhe ſhall utterly be deſtoyed for ever; the Iſlands fleeing away, and the Mountaines being found no more, doth ſignifie that with her ſhall fall all earthly powers and authority, and ſhall paſſe away, and their place be found no more.

21 *And there fell upon men a great haile out of heaven, every ſtone about the weight of a Talent, and men Blaſphemed God becauſe of the Plague of the hail: for the plague thereof was exceeding great.*

Which I believe doth ſignifie the ſharp judgements of the Lord, in the laſt time by the ſword, by the Plague, & by the Famine, not of bread, but of the word of God, which judgements ſhould be ſo great upon the Earth as though haile ſhould fall from out of heaven, and every ſtone the wait of a talent, and becauſe of theſe great Plagues men do blaſpheme the Name of God, but repent not of their wickedneſſe, therefore ſhall the Lord come upon them as a thief in the night, and ſorrow ſhall take them as a Woman in travel, and they ſhall not eſcape, and though it pleaſe the Lord to give a time of peace, yet ſuddain deſtruction will come.

Chap. 17 ve. 1. *And there came one of the ſeven angels, which had the ſeven vials and talked with me, ſaying to me, come hither, I will ſhew unto thee, the judgement of the great whore, that ſitteth upon many waters:*

2 *With whom the Kings of the Earth hath committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication.*

3 *So he carried me away in the ſpirit into the wilderneſſe: and I ſaw a woman ſit upon a ſcarlet coloured beaſt, full of names of blaſphemy, having ſeven heaps, and ten hornes.*

4 *And the woman was arayed in purple, and ſcarlet colour, and decked with gold, and precious ſtones, and pearles, having a golden cup in her hand full of abominations and filthineſſe of her fornication.*

5 *And upon her forehead was a name written,* MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 *And I ſaw the woman drunken with the blood of the ſaints, and with the blood of the Martyrs of Jeſus: and when I ſaw her, I wondred with great admiration.*

7 *And the angel ſaid unto me, wherefore didſt thou marvail? I will tell thee the myſtery of the woman, of and the beaſt that carrieth her, which hath the ſeven heads, and ten horns.*

8 *The beaſt, that thou ſawest, was, and is not, and ſhall aſcend out of the bottomleſſe pit, and goe into perdition; and they that dwell on the earth ſhall wonder (whoſe names were not written in the book of life from the foundation the world) when they behold the beaſt that was, and is not, and yet is.*

9 *And here is the minde which hath wiſdome. The ſeven heads are ſeven mountaines, on which the woman ſitteth.*

10. *And there are ſeven Kings. five are faln, and one is, and the other is not yet come, and when he commeth, he muſt continue a ſhort ſpace.*

11 *And*

11 *And the beast that was, and is not, even he is the eight, and is of the seven, and goeth into perdition.*

12 *And the ten hornes which thou sawest, are ten Kings which have received no Kingdome as yet: but receive power as Kings, one hour with the beast.*

Now concerning the Mistery of *Babylon*, one of the seven Angels shewed to *John*, and also the damnation of the whore, as he said *verse* 1, 2. And he carried me away into the Wildernesse, which I believe doth signifie, that shee was with the Church; And I saw a woman set upon a scarlet coloured beast full of names of blaphemy, having seven heads, and ten hornes, the woman (as I said before) doth signifie the wicked and unbelieving generation, and the beast is the same before spoken of, that did arise out of the Sea, and is one with the Dragon, and with the beast that came up out of the Earth, and out of the bottomlesse pit, and in this he is scarlet coloured, which is red, he answereth to *Edom*, which is *Esau* that hates and persecutes his brother *Jacob* before in *Edom*, the Lord Jesus hath stained his raiment.

And the woman was arayed in purple & scarlet colour, which I believe doth signifie her lust to shed blood, and girded with gold and precious stones, and pearles, which doth signifie her excellency and riches in the World; and she had a golden cup in her hand full of abominations and filthinesse of her fornication which doth signifie her great deceivableneslse, and upon her head was a name written, *Mistery Babylon the great, the Mother of Harlots and abominations of the Earth*, *verse* 6. for in her were all the saints slain upon the earth, & also Jesus Christ ver. 7 The beast which thou sawest was, and is not, and shall ascend out of the bottomlesse pit, the which I understand that the first beast was then, but the second which is one with the first was not then come, or the first beast had not received his authority in the Churches, therefore was he said not to be, though he was in the World, yet he was not risen in the Churches; But he should ascend out of the bottomlesse pit, (that is come out of the Earth, by Earthly wisdome, Philosophy and Heathenish craft) and go into perdition, and all they that dwell upon the earth shall wonder, (whose names are not written in the Lambs book of life, from the foundation of the World) when they behold the beast that was, and is not, yet is, which I do understand that all the World shall wonder after the beast, and Worship him, but the Elect onely, whom the Lord foreknew from the beginning, and in that the Angel said, he was, and is not, and yet is, I understand as if he had said, he was in the World, but is not yet come into the Churches, yet he is in the world; here is the minde that hath wisdome, which I understand do signifie a great Mystery, and belongs onely to an excellent understanding in the spirit, (yea much of it is a secret hid from the Sons of men, and onely known with the Lord) yet as a fool, I will shew my opinion who am but a child in the knowledge of heavenly mysteries; The seaven heads are seven mountaines, on which the Woman sitteth, they are also seven Kings, five are fallen, and one is, and another is not yet come, & when he cometh he must continue but a short time, this Mistery I believe doth signifie the Age, & end of the World, as though the World had been given to seven Kings,

and

and five of them had reigned, and the sixt did then reign, and the seventh was to come, and continue a short space (which also doth signifie the hasting of time, as Christ said, for the Elects sake those daies shall be shortned) but it is not good for me, neither any man to reckon by an earthly number, or cast by equal times, to know the end of the World, for it is a secret onely known of the Lord, but by this mystery may be understood that the end of the World is very nigh, even at the doors, for if the sixt age was then (which I suppose was about sixteen hundred years since) and the seventh must reigne but a short time, how should it be but the end is very nigh.

And the beast that was, and is not, is even the eight and is one of the seven, which I doe believe doth signifie, that the beast which is Anti-Christ, and the man of sin should reigne, and have dominion, as one of the Kings of the Earth, so is counted the eight, but his reigne should not lengthen the time, but his time and reigne should be with the seven Kings, especialy with the sixt and seventh Kings, for he is one of the seven and therefore I understand that he should not reigne to lengthen the time, but rather to shorten it, in fulfilling the wrath of God the sooner in the world, and therefore because of great wickednesse, he shall goe into destruction, as it is written of him, *verse* 12. These hornes I do understand doe signifie the house of Israel, which now is in bondage; and in that they were called Kings, I believe that they were many of the chiefe and honourable people of the Jewes, that were blinded and their hearts hardned, that they could not believe the Gospel, & though they received no Kingdome, to reigne as Kings in the world, yet they had power as Kings with the beast: yet, there was none more mad against the Church then they as the scripture brings full witnesse, therefore are they counted kings in helping the beast, but not in reigne, for they had received no Kingdome, but they would receive power as Kings one hour with the beast.

13 *These have no minde, and shall give their power and strength unto the beast.*
14 *These shall make war with the Lamb, and the Lamb shall overcome them, For he is Lord of Lords, and King of Kings, and they that are with him, are called, and chosen. and faithful.*
15 *And he said unto me, the wate s which thou sawest, where the whore sitteth, are peoples, and multitudes, and Nations, and Tongues.*

Which doth declare, that they were given over to be one with the beast in the Kingdome of darkenesse, so that they helped with all their power and authority the beast, verse 14. which doth plainly shew, that they should fight against the Lord Jesus Christ, which they did, as the scripture doth largly witnesse, but the Lamb shall overcome them, for he is Lord of Lords, and King of Kings, which doth signifie his power to do his will, and they that are on his side, are called and chosen and faithfull, which doth signifie that the elect who are on his side were called according to the purpose of the Father, chosen before the foundation of the world, and so were faithfull in all tribulation, even unto death, verse 15. which doth signifie, that the whore reigneth over all Nations

16 *And the ten hornes which thou sawest upon the beast, these shall hate the whore*

and shall make her desolate, and naked, and shall eate her flesh, and burn her with fire.

Which I believe doth signifie, that when the number of the beasts Name is fulfilled, at the end of the world, when the Lord Jesus Christ shall come, the Jewes which now believe not, who are the house of *Jacob*, which is in bondage, shall depart from the beast, and from the whore and shall rise up against her as a strong enemy to destroy her, and to make her naked, and desolate, and utterly consume her.

17 *For God hath put in their hearts to fulfill his will, and to agree, and give their Kingdome unto the beast, until the words of God shall be fulfilled.*

18 *And the woman which thou sawest is that great City, which reigneth over the Kings of the earth.*

Which doth signifie, that they should give their kingdome to the beast, till the words of God were fulfilled, and also till the Lord Jesus Christ came, as he himselfe said, ye shall not have finished all the cities of *Israel* untill the Son of man be come, and these I understand to be the unfinished cities, but they shall be called, as it is written, the deliverer shall come out of *Sion* and turne ungodlinesse from *Jacob*, and then shall all *Israel* be saved. *verse* 18. which I believe doth signifie all the abominations, and deceiveablenesse on the earth.

Chap. 18. verse 1. *And after these things I saw another angel come down from heaven, having great power, and the earth was lightned with his glory*

2 *And he cryed mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hatefull bird:*

3 *For all Nations have drunk of the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her, and the Merchants of the earth are waxed rich through the abundance of her delicates*

4 *And I heard another voice from heaven, saying come out of her my people, that ye be not partakers of her sin, and that ye receive not of her plagues:*

VVhich doth signifie that great power, and glory in the earth, *Babylon* shall be destroyed, *ver.* 2 which doth signifie that *Babylon* shall surely fall indeed, and though she is very beautifull in the world, she shall clearly be changed, *verse* 3. which doth signifie that all Nations have been deceived by her, and that it is by her deceiveablenesse, that the Merchants of the world are made rich and increased, *verse* 4. which doth signifie that the Church and people of God are in her, even as the children of Israel were led captive into *Babylon*, and there were commanded to serve *Nebuchadnezzer* King of *Babylon*; even so is Israel now in mystery *Babylon*, and are to serve there till the Lord brings again their captivity, and build up his own Temple (which lyeth downe in the world) and then shall Israel come out of mystery *Babylon*, with songs & great joy, for now she is in a strange land, & cannot sing; as it is written, how shall we sing in a strange land for the children of Israels captivity and comming from Babylon, was a signe of our captivity, and coming out of mystery *Babylon*.

5 *For her sins have reached unto heaven & God hath remembred her iniquities*

6 *Reward her as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.*

7 How

7 *How much she hath glorified her selfe, and lived delitiously, so much torment and sorrow give her: for she saith in her heart, I sit a Queen and am no widdow, and shall see no sorrow.*

8 *Therefore shall her plagues come in one day, death, and mourning and famine, And she shall be utterly burnt with fire; for strong is the Lord God, who judgeth her.*

9 *And the Kings of the earth who have committed fornication, lived delitiously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.*

10 *Standing afar off for the fear of her torment, saying, Alas, alas, that great City Babylon, that mighty City: for in one hour is thy judgement come.*

Which doth signifie that her sins are fulfilled, *verse.* 6. which doth signifie the Saints power over her, to reward her double, *verse* 7. which doth signifie as she hath lived in all manner of pleasures upon the earth, as though she should have had no end, neither seen sorrow, even so should her punishment be the greater (and the Saints should have power to reward her double) which is also signified by the rich glutton who received his good things in this World, therefore he was tormented in Hell fire; but poor Lazarus received his evil things in this World, but great was his reward in Heaven; even so the Whore which is the great City (by which the wicked generation is signified) receiveth her pleasures here in this world, but eternal torment in perdition hereafter; and also the woman which is the Church (by which the righteous generation is signified) receiveth her paine and evil things in this world, but in the World to come Eternal glory; *verse* 8. which doth signifie that her plagues shall come upon her suddainly. and in a moment, for he is able that doth it; and the Kings of the earth who have committed fornication with her, shall mourn for her in the time of her torment, because they shall be partakers of her misery, *verse* 9, 10. which I believe doth signifie, not that they shall be far removed from her torment, but rather desire to stand a far from her, because of her torment, but shall not be able to escape her judgement, but shall know well, that her judgement is come in a moment, as at an houre.

11 *And the merchants of the earth shall weepe and mourne over her, for no man buyeth their merchandise any more.*

12 *The merchandise of gold and silver, and pretious stone and of pearls, and fine linen, and purple, and silk, and scarlet, and all Thyne wood, and all manner of vessels of Ivory, and all manner of vessels of most pretious wood, and of brasse, and iron, and marble.*

13 *And cynamom, and odours, and ointments, and frankincense, and wine, and oyl, and fine flower, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and soules of men.*

14 *And the fruits that thy soul lusted after are departed from thee, and all things which were dainty, and goodly, are departed from thee, and thou shalt find them no more at all.*

15 *The merchants of these things which were made rich by her shall stand afar off, for the fear of her torment, weeping and wailing.*

 16 And

16 *And saying alas, alas, that great City that was cloathed in fine linen, and purple, and scarlet, and decked with gold, and pretious stones, and pearls:*
17 *For in one hour so great riches is come to nought. And every shi master and all the company in ships, and sailers, and as many as trade by sea, stood far off,*
18 *And cryed when they saw the smoke of her burning, saying, what city is like unto this great city?*
19 *And they cast dust on their heads, and cried, weeping and wailing saying, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costlynesse, for in one hour is she made desolate.*
20 *Rejoyce over her, thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her.*
21 *And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, thus with violence shall that great City Babylon be thrown down, and shall be found no more at all.*
22 *And the voice of harpers, and musicians, and of pipers and Trumpeters shall be heard no more at all in thee. and no craftsman of whatsoever craft he be, shall be found any more in thee: and the sound of the millstone shall be heard no more at all in thee.*
23 *And the light of a candle shall shin no more at all in thee: and the voice of the bridegroom, and of the bride shall be heard no more at all in thee: for thy Merchants were the great men of the Earth: for by thy sorceries were all nations deceived.*
24 *And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the Earth.*

Which doth signifie that all her merchants shal weep for her, and also with her; yea all that have increased riches by unrighteousnesse shall perish with her, and there shall be no more buying of her wares, for all unrighteousnesse shall be destroyed from the earth, *verse* 12, 13, 14. which doth signifie that all manner of earthly things, are her wares and merchandize, but after her destruction there shall be no more buying and selling of these earthly things, and also there shall be no more souls lost by her, neither any more bondage, for all death and bondage shall perish with her, *verse* 15, 16, 17, 18, 19 which doth signifie that all who are made rich with her merchandize (which are earthly things) by deceit and unrighteous gain, shall mourn for her, and with her in the day of her fierce judgement, *verse* 20. which doth signifie that they in heaven, the holy prophets and Apostles, will rejoyce at her destruction, for in her was their blood shed, which shall be avenged also on her. *verse* 21. which doth signifie that with great violence, she shall be cast down for ever, and never trouble the saints any more, neither be found in the earth any more. *verse* 22. which I believe doth signifie that all harpers, Musicians, & Pipers, & Trumpeters shall cease from the Earth, & all craftsmen of what soever craft, they shall be found no more in this great city *Babylon*, neither the sound of a millstone, or grinding be found any more in her *verse* 23, 24.

Chap. 19. *And after these things I heard a great voice, of much people in heaven, saying, Alleluja, salvation, and glory, and honour, and power unto the Lord our God.*

2 *For true and righteous are his judgements, for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.*

3 *And again, they said, Alleluja. and her smoke rose up for ever and ever.*

4 *And the four and twenty elders, and the four beasts fell down, and worshipped God that sate on the throne, saying, Amen, Alleluja.*

5 *And a voyce came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.*

6 *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Alleluja: for the Lord God omnipotent reigneth.*

7 *Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her self ready.*

8 *And to her was granted, that she should be arayed in fine linen, clean and white: for the fine linen is the righteousness of Saints.*

9 *And he saith unto me, Write, Blessed are they which are called unto the marriage Supper of the Lamb. And he saith unto me, These are the true sayings of God.*

10 *And I fell at his feet to worship him: and he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren, that have the testimony of Jesus, Worship God: for the testimony of Jesus is the Spirit of prophesie*

11 *And I saw heaven opened, and behold, a white horse, and he that sate upon him was called faithful and true, and in righteousness he doth judge and make war.*

12 *His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew but he himself.*

13 *And he was clothed with a vesture dipt in blood, and his Name is called, The word of God.*

14 *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

15 *And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of Iron: and he treadeth the wine-presse of the fierceness and wrath of Almighty God.*

16 *And he hath on his vesture, and on his thigh a name written,* KING OF KINGS, AND LORD OF LORDS.

17 *And I saw an angel standing in the sun, and he cryed with a loud voice, saying to all the fowls that flie in the midst of heaven, Come and gather your selves together unto the Supper of the great God.*

18 *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*

19 *And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sate on the horse, and against his army.*

20 *And the beast was taken, and with him the false prophet, that wrought miracles before him, and which deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire and brimstone.*

21 *And the remnant were slain with the sword of him that sate upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.*

Which doth declare the unspakeable joy of all the great heavenly multitude at the fall of *Babylon*, and at the coming of the Lord Jesus Christ in his Kindom in the glory of the Father, as he hath purposed in himself before the foundation of the world, *vers.* 7. Let us be glad and rejoyce, for the marriage of the Lamb is come, and his wife hath made her self ready, which I do understand the Marriage of the Lamb is the coming of our Lord Jesus Christ to his Church in the earth with power and great glory, and the glorious heavenly Saints shall come with him, and all shall be filled with the fulness of Jesus Christ and the glory of God the Father, and shall all be changed into the same glory, by the powerful spirit of the Lord, then shall the bride be ready for the *Bridegroom*, *vers.* 8. Which doth declare that they are blessed who are called to the Feast and Supper of the Lord; and in that he said these are the true sayings of God, doth signifie that as God is true, so are these things, and surely to be fulfilled, *vers.* 9. Which doth signifie, that the Angels and Saints are fellow-servants (for they that obtain the resurrection of the dead, are as the Angels of God) and therefore the Angel would not be worshipped, as he saith I am thy fellow-servant of thy brethren which have the Testimony of Jesus worship God, which I believe doth signifie that the Angel knew those things but by prophesie, and gave them unto *John* as he received them from the Father, and from the Lord Jesus Christ whose servant he was, and the witness and testimony is the spirit of prophesie, which is a true testimony indeed: for the spirit of prophesie, hath since the beginning given witness to him, and to his word at all times which hath been fulfilled; now further to declare the power & excellent Mystery of the Lord Jesus Christ, *John* saw heaven opened, and behold a white horse, which doth signifie righteousness and strength; and he that sate upon him was called faithful and true, and in righteousness he fighteth and maketh War, his eyes were as a flame of fire, which doth signifie his consuming power, and on his head were many Crowns, which doth signifie his rewards for the faithful, and he had a name written which no man knew but himself, which I believe doth signifie his unspeakable image, for no man hath seen God at any time, and no man can see God and live, his unspeakable glorious image I believe is the name written that no man knoweth but himself, and he was cloathed in a vesture dipt in blood, which I believe doth signifie his chosen matters, and his Name is called the word of God, which doth signifie the power of God, and the Armies which were in heaven followed him on white horses cloathed in fine linen, white and clean, which doth signifie that the heavenly host are partakers with him of his strength, righteousness,

glory,

glory, and pure cleanness, and out of his mouth goeth a sharp two edged sword, that with it he should smite the heathen, which doth signifie the power of his word, in commanding a sword in the Nations, and it obeyeth his word and prevaileth; and many are the slain of the Lord, and he shall rule them with a rod of Iron, and he treadeth the wine-presse of the fierceness of the wrath of the Almighty God, which doth declare that by his power all things are fulfilled, *vers.* 16. which doth signifie that he with his Saints is Kings of Kings, and Lord of Lords; for he will give unto them of his power, *vers.* 17. 18. which doth signifie the multitudes of the slain of the Lord, at his commandment, by his word, *vers.* 19. 20. which doth signifie that the Beast and the Kings of the earth do make War against the great God of heaven and earth, and holy heavenly host, but at the end the Beast, and the false Prophet, and they that do worship the Beast shall be taken and cast alive into the lake that burns with fire and brimstone, *ver.* 21. which I believe doth signifie that many of their Armies should be slain, and fall by the sword in War before the destruction of the Beasts kingdom.

Cap. 20. *And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.*

2 *And he laid hold on the dragon that old serpent, which is the devil and Satan, and bound him a thousand yeers,*

3 *And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*

4 *And I saw thrones, and they sate upon them, and judgement was given unto them: and I saw the soul of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forehead, or in their hands, and they lived and reigned with Christ a thousand yeers.*

5 *But the rest of the dead lived not again until the thousand yeers were finished. This is the first resurrection.*

6 *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.*

7 *And when the thousand years are expired, Satan shall be loosed out of his prison,*

8 *And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battel: the number of whom is as the sand of the sea.*

9 *And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.*

10 *And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

11 *And I saw a great white throne, and him that sate on it, from whose face the earth and the heaven fled away, and there was found no place for them.*

12 *And*

12 *And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

13 *And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them; and they were judged every man according to their works.*

14 *And death and hell were cast into the lake of fire: this is the second death.*

15 *And whosoever was not found written in the book of life, was cast into the lake of fire.*

And I saw an Angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; now the mystery of the key, I understand not to be the same key that was given to the Star that was fallen from heaven, to open the bottomless pit, which key I believe was no other but the spirit of error, that came with the Prince of darkness, but the Angel that came from heaven was, I believe the spirit of Truth: the Church Teacher and preserver, and the mystery of the chain I understand to be the faith of the Gospel, and by the key Satan is shut up in the bottomless pit, and this is also the key of *David*, by which the way of life is opened, and none is able to shut it, and the way of Hell and death is shut and none is able to open, for the Son of man hath the keyes of Hell and death, and the Angels are his Ministring spirits, sent forth to Minister for their sakes who are heirs of salvation; therefore I understand the key of the Angel to be the key of the Son of God, by which Satan is shut up, and with the chain of the Gospel he is bound a thousand years; now the number of years spoke of, which are a thousand years, I understand not as we count, after an earthly manner, for in the spirit it is not so, it onely signifieth a set time known with the Lord; for this understand, that the three days and a half, are not three days and a half, as we count, neither the forrie and two moneths, nor the two thousand sixtie dayes, but onely do signifie to us set times with the Lord, and this understand also, that one day is with the Lord as a thousand years, and a thousand years as one day, therefore no man attaineth to the knowledge of heavenly Mysteries, by carnal observations; and he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the people no more, which I believe doth signifie that Satan is as shut up, and bound as with a great chain, and also sealed that he cannot deceive the people, which are the Elect children of the Kingdom who are also sealed up unto the day of Redemption, by the holy spirit of promise, till the thousand years be fulfilled, after that he must be loosed for a little season, which I believe doth signifie that towards the the last time or in the end of time, he should have great power to deceive many, yea if it were possible the very Elect, and I am perswaded, that the Elect also have been and are (many in these dayes and times of great darkness) deceived by him, but not so as to be overcome with him,

for

for that is impossible; but I am perswaded that many of the Elect in these last dayes, have been much deceived, being led into many errours, and this I can truely say, that I have been much deceived by him, yet I have strong consolation that I am Elect according to the foreknowledge of God, and am an heir of Eternal glory; praised be the Name of my God, who is wonderful rich in Majestie, for this I believe stedfastly, that none of the Elect shall perish, though now in these dayes the Elect Congregation lies like dead corps upon the earth in the Streets of the great City *Sodom* and *Egypt*, and in the great tryal and temptation, but yet by the power of God are nourished in this barren wilderness.

And I saw Thrones and they that sat upon them, and judgement was given unto them, and I saw the souls of them that were beheaded for the witnesse of Jesus Christ, and for the word of God, which had not worshiped the beast, neither his image, neither had received his marke upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years, by which I understand, that they who have suffered for the Name of Jesus Christ, are exalted on Thrones, and have judgement given unto them, as the Lord Jesus Christ said to his Apostles; ye shall sit on Twelve Thrones and judge the Twelve Tribes of Israel, and all that doe overcome the beast, the false Prophet and Image of the beast, do live and reign with Christ a thousand years, being as the first fruits unto God. *verse* 5 which I believe doth signifie that none but the Elect congregation in the Nations should live untill the thousand years shall be fulfilled, and this is the first resurrection, & this I believe that the first resurrection abideth till the coming of Jesus Christ in his kingdome, and since his first coming to the second, I count the kingdome of Christ, & first resurrection, that is to say, after death, for them that believe to rise with him in glory, and also to live and reigne with him a thousand years, the time of his kingdome, and first resurrection, and also till he hath put down all rule & all authority, then shal he have delivered up the kingdom to God the Father, and then shall there be no more dead, or death in the Nations, but all shall be alive for ever unto God the Father of our Lord Jesus Christ, but before then the wicked generation must be destroyed from the face of the Earth. *verse* 6. which doth plainly declare, that they are the seed, and holy indeed, that are faithfull unto death, for they shall not be hurt of the second death, but shall have part in the first resurrection, and be Priests of God and shall reigne with Christ a thousand years, which (I understand) doth agree with the three daies and a halfe, and the time, and times, and halfe a time, till the mystery of the seven Trumpets are fulfilled, then shall the kingdome of Christ become the Fathers, he will fill all things with his own glory, verse 7. which doth signifie Satans loosenesse at the very end of time, to deceive the Nations & to exalt himselfe in his kingdome, but it shall be but for a little season; in that he was loosed when the thousand years were expired, I do understand, doth signifie, that at his appointed time he received power, to go into the four quarters of the earth, to deceive the World, for there is no place found for him in heaven among the elect children, for when *Michael*

 and

and his Angels fought against the dragon & his Angels the dragon (which is Satan) and his angels prevailed not, but were cast out into the earth, as Christ also said, the Prince of darknes comes, but he is cast out & hath no part in me; and shall go out to deceive the Nations, which are in the four quarters of the earth, which doth signifie I understand to be the heathen that believe not the Gospel, and also all hypocrites and fained Religions, Gog and Magog to gather them together to battel, the number of whom is as the sands of the Sea; I understand by *Gog* and *Magog* are signified the chief Princes and captains of the heathen Gentiles, and also of the wicked and careless generation, that dwell carelessly in the Island and in the Nations, whom the Lord by his holy Prophets threatened a sword against, and that they should fall also (in the latter dayes) on the mountains of *Israel*, and be given for meat for the ravenous birds of every sort; the falling I understand to be by War, on the mountains, I understand that there should be many of them in the believing Nations, who are very heathens, though they may have a name in the world to be Christians, yet are of the multitude of *Gog*, and *Magog*, whose number is as the sand of the Sea, and they went upon the breadth of the earth, and compassed the camp of the Saints about; Which I believe doth signifie that the dwelling of the Saints should be amongst them, and they should as it were compass the Saints about, in being such an exceeding multitude more then they, and the beloved City, for they are the Gentiles to whom the utter Court is given, and also the holy City do they tread under-foot, which I understand to be the way of Truth, which shall he until the 42. Moneths be expired, then will fire come down out of heaven and devour them: for they shall all be destroyed by our God, who is a consuming fire, *vers.* 10. Which doth plainly declare the Judgement of the Devil, the beast and false prophet; and I saw a great white throne, and him that sate on it, which I believe doth signifie the Lord Jesus Christ at his coming in his Kingdom exalted in righteousness on the Throne of judgement, from whose face the heaven and the earth fled away and there was found no more place for them: which I believe doth signifie the destruction of the world of the ungodly, at the glorious appearance of our Lord Jesus Christ, when he shall come in the glory of the Father with his mighty Angels, then shall there be no more place found for them; and I saw the dead small and great stand before God, which doth declare that all shall give an account unto God; And the books were opened, which doth signifie that every mans works are known unto God, as though they were written in a Book, & another Book was opened which was the Book of life, this is the Lambs Book of life, and all whose names are written therein, shall live for ever according to the promise of the Father, and they were judged of those things which were written in the Books according to their works, which doth declare the righteous judgement of God in rewarding every man according to his deeds; and the Sea gave up the dead which were in it, which I believe doth signifie that all the great multitude of the raging heathen come to be judged before God; and death and Hell delivered up

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the

the dead which were in them, which doth signifie that all prophane blasphemers, and damned multitude, (which are signified by him that sate on the pale horse; whose name was death, and hell followed after him) have their judgement from God, and are Judged every man according to his works, *vers.* 14. 15. Which doth declare their Eternal destruction.

Chap. 21. *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea.*

2 *And I John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.*

3 *And I saw a great voice out of heaven, saying, Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them,* and be *their God.*

4 *And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.*

5 *And he that sate upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.*

6 *And he said unto me, It is done, I am Alpha and Omega, the beginning, and the end, I will give unto him that is athirst, of the fountain of the water of life, freely.*

7 *He that overcometh shall inherit all things, and I will be his God, and he shall be my son.*

8 *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death.*

9 *And there came unto me one of the seaven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lambs wife.*

10 *And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.*

11 *Having the glory of God: and her light was like unto a stone most precious, even like a Jasper stone, clear as Crystal:*

12 *And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are* the names *of the twelve tribes of the children of Israel.*

13 *On the east three gates, on the north three gates, on the south three gates, and on the west three gates.*

14 *And the wall of the city had twelve foundations; and in them the names of the twelve Apostles of the Lamb.*

15 *And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the walls thereof.*

16 *And the city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.*

17 *And he measured the wall thereof, an hundred and fourty and four cubits, according to the measure of a man, that is of the angel.*

18 *And the building of the wall of it was of Jasper, and the city was pure gold, like unto clear glass.*

19 *And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was Jasper, the second saphir, the third a calcedonie, the fourth an emerald.*

20 *The fifth sardonix, the sixth sardius, the seventh crysolite, the eighth beryl, the ninth a topas, the tenth a crysoprasus, the eleventh a jacinct, the twelfth an amethyst.*

21 *And the twelve gates were twelve pearls, every several gate was of one pearl, and the street of the city was pure gold, as it were transparent glass.*

22 *And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the Temple of it.*

23 *And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

24 *And the nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*

25 *And the gates of it shall not be shut at all by day: for there shall be no night there*

26 *And they shall bring the glory and honour of the nations into it.*

27 *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lambs book of life.*

And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, which I believe doth signifie when the world of the ungodly are destroyed, then shall all the Saints shine as stars in the Kingdom of God, for the glorious Saints shall come with Christ, and we also which are alive upon the earth shall be changed into the like glory, and so with them ever be with the Lord, and this I believe is the new heaven, and the new earth; and there was no more Sea, which doth signifie there shall be no more the raging heathen and multitudes of the ungodly, *vers.* 2. Which I believe doth signifie Christs coming from heaven in his glorious Kingdom with his glorious Saints, who are the holy City, and as a Bride adorned for her husband. *vers.* 3. Which doth signifie that he will dwell upon the earth with his Saints and holy people; and his Tabernacle shall be with them. *vers.* 4. Which doth signifie that his people shall die no more, neither have cause of mourning to sorrow or cry, or have any pain, because the former things are passed away, mortality is swallowed up of life; and he that sate upon the Throne said; behold I make all things new, and he said unto me write, for these sayings are faithful and true, by which I understand (unspeakable tidings to all his people that believe) that we all at the appearance of our Lord Jesus Christ shall be made new, and see him as he is, and be like him in glory, this I believe is the new creation of God, and worthy to be written (in letters of gold) being faithful and and promised, and by him that sate upon the throne, who is faithful and

true

true and cannot lye. *verse*, 6. which doth signifie that it is done by him who is able, the Alpha and Omega, the beginning and the ending, and all that do thirst after life shall have freely. *verse* 7. vvhich doth signifie that they vvho overcome, shall be the children of God, and heirs of all things, both heaven and all things shall be theirs, and they shall be the Lords vvith vvhom he vvill delight & dvvell for ever. v. 8. this is the portion of the ungodly. v. 9. and he carried me avvay in the Spirit, vvhich I believe doth signifie, vvithout being in the spirit *Iohn* could not behold the vision of the glorious city, to a great & a high mountain, which I believe doth signifie the saints glorious & high exaltation for their kingdom shal be higher then *Agag*, & shewed me that great city, holy *Jerusalem* descending out of heaven from God, which doth signifie the glorious saints coming in the kingdome. v. 11. which declare plainly that the saints are partakers of the divine nature, & are glorified with the glory of God, so are one in God, 5, Jesus Christ prayed, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; again, the glory which thou gavest me, I have given unto them, that they may be one, as we are one, I in them, and thou in me, that they may be made perfect in one; and had a wall great and high, which I believe doth signifie that there should be no going forth of that city, no departing from that glory; and had twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve Tribes of the children of Israel, which I believe doth signifie the elect congregation of the children of Israel under the Law. *verse* 13. which I believe doth signifie that this holy city, new Jerusalem, shall be built upon all the earth towards the four quarters, East, West, North, and South; And the wall of the city had twelve foundations, which I believe doth signifie the Gospel of eternal life preached by the Apostles, and in them the names of the twelve Apostles of the Lamb, which I believe doth signifie the elect congregation under the Gospel, and preaching of the kingdome both of Jewes and Gentiles; And he that talked with me had a golden reed to measure the city, and the gates with all, and the walls thereof, the reed I underst and to signifie the Church, which is here compared to a reed, being so weak, and in that it was golden, signifieth her excelent glory in the kingdome, & in that it was to measure with, I believe doth signifie that the Lord knoweth the number of his elect which were before prepared, to the making up of his City; the gates and also the walls, so the golden reed of his measure, are his elect saints glorified; and the city lyeth four square, and the length is as large as the breadth, which I believe doth signifie the largenesse of it, for heaven and earth shall be filled with the glory thereof; and he measured the city with the reed, twelve thousand furlongs, in the length, & the breadth and hight of it are equall; the twelve thousand furlongs in length, I believe doth signifie, the measure and the number of the twelve tribes of Israel, and the breadth and height of it being equal, signifiest he elect by the doctrine of the Gospel, so that the Lord filleth up the measure of his number both under the Law and under the Gospel, and after hath ordained

ordained them all to the finishing of the City new Jerusalem, and he measured the wall thereof, an hundred fourty & foure cubits, according to the measure of a man, that is of the angel, which I understand the hundred fourty and four cubits, do signifie the hundred forty and four thousand, which also signifies the whole congregation of the redeemed, which onely can sing the new song of praise in glory; and in that it was by the measure of a man, that is, of the Angel, doth signifie that as men doe count a number, to themselves, even so hath the Lord counted a certaine number to himselfe which he alone knoweth, for its a secret and spiritual mystery unrevealed and not for men to know, therefore as it is a certain number, according to a man (that is, as men do account) and as it is a secret mystery, it is of the angel, that is a secret onely known with the Lord.

v.19 20, 21. All these things doth signifie the glory of the Saints in the kingdom of God, v.22. which doth signifie that they shal have no outward temple, but the Lord God Almighty, and the Lamb, *verse* 24. which doth doth declare that all the redeemed of the Lord, shall have their glory and honour in it, as well high as low, rich as poor, the Kings and Princes, all shall be filled with the fullnesse of God, and the gates of it shall not be shut at all by day, which I believe doth signifie, that there shall be no fear or danger at all, for there shall be no night there, which doth signifie that there shall be no darknesse no abating of light & glory, *verse* 26. which doth signifie that it shall be the glory of the Nations.

Chap. 22. verse 1. *And he shewed me a pure River of water of life, clear as crystal, proceeding out of the Throne of God, and of the Lamb.*

2 *In the midst of the street of it, and of either side of the River, was there the tree of life, which bear twelve manner of fruits, and yeelded her fruits every moneth: and the leaves of the tree were for healing the Nations.*

3 *And there shall be no more curse, but the Throne of God, and of the Lamb shall be in it, and his servants shall serve him.*

4 *And they shall see his face, and his name shall be in their fore-heads.*

5 *And there shall be no night there, and they need no candle, neither light of the Sun: for the Lord God giveth them light, and they shall reigne for ever and ever.*

6 *And he said unto me, These sayings are faithfull and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.*

7 *Behold I come quickly: Blessed is he that keeps the sayings of the prophecy of this book.*

8 *And I Iohn saw these things, and heard them: And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.*

9 *Then saith he unto me, See thou doe it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keeps the sayings of this book: worship God.*

10 *And he said unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.*

11 *He*

11 *He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*

12 *And behold, I come quickly, and my reward is with me, to give every man according as his work shall be.*

13 *I am Alpha and Omega, the beginning and the end, the first and the last.*

14 *Blessed are they that doe his commandements, that they may have right to the Tree of life, and may enter in thorow the gates into the city.*

15 *For without are dogs, and sorceters, and whoremongers, and murtherers, and idolaters, and whosoever loveth and maketh a lie.*

16 *I Jesus have sent my angel, to testifie unto you these things in the Churches, I am the root and off-spring of David, and the bright and morning Star.*

17 *And the spirit & the bride say, Come, & let him that heareth say, come, & let him that is athirst, come, And whosoever will let him take the water of life freely.*

18 *For I testifie to every man that hearetn the words of the prophecy of this book, if any man shall add unto these things, God shall adde unto him the plagues that are written in this book.*

19 *And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy City, and from the things which are written in this book.*

20 *He which testifieth these things saith, surely I come quickly. Amen, even so, Come Lord Jesus.*

21 *The grace of our Lord Jesus Christ be with you all. Amen.*

This water of life I understand to be the life of God in his saints, whereby they shall never dye, but live for ever, with the Father and with the Son; and in the midst of the street of it, and of either side of it, was the Tree of life, which I believe doth signifie the plentiousnesse, and fulnesse of life, which beare Twelve manner of fruits, which signifieth that by believeing the Gospel preached by the Twelve Apostles, is this life obtained, and yeeldeth her fruits every moneth, which I believe doth signifie the fruitfulnesse of this life once obtained, and the leaves of the Tree were for the healing of the Nations, which I believe doth signifie, that by the doctrine of the Gospel, are the Nations that are saved, healed, *verse* 3, 4: which signifies that all curses shall be removed, and they shall see him as he is, and have his Image stamped upon them; *verse* 5. which doth signifie his exellent brightnesse in them, and their everlasting reigne, and he said unto me these words are faithfull and true, and the Lord God of the holy Prophets, sent his angel to shew unto his servants things which shortly must be fulfilled, which doth signifie that all things must be fulfilled as he hath declared to his servants his prophets; behold I come quickly, which doth signifie that the Lord maketh haste to come; Blessed is he that keepeth the saying of the prophecy of this book, which I believe doth signifie, that they are blessed that keep in the faith of Jesus Christ, and hope of eternal life, which is the sumel of the prophesie of this book, *verse* 10. vvhich doth signifie that the things spoken of must not be delayed or sealed up, but speedily be fulfilled in their time and times, verse 11, 12, vvhich doth signifie that at his coming, every man shall receive a revvard according to his vvorks, both the filthy and

unclean

unclean, and the righteous, and holy; for he is able to doe it being the Alpha and Omga, the first and the last. Blessed are they that doe his commandements, that they may have right to the Tree of life, this I understand that they vvho believe in Jesus Christ, are they who are blessed, & enter through the gats into the City. *verse* 15. the filthy and unclean are vvithout. verse 16 it vvas no other but Jesus Christ (vvho vvas manifested in the flesh, and took upon him our nature, vvho vvas of the seed of *Abraham*; and generation of *David* according to the flesh) that sent his angel to shevv unto his servants all these things. *verse* 18. vvhich I believe doth signifie that if any one should alter the vvords of the book in adding to or in deminishing from the same, should be guilty of the curses, and this I am persvvaded that the vvords of God are of such povver, that no man durst adde or deminish; therefore by the povver and goodnesse of God, are the holy scriptures preserved and kept pure in the same vvords, or at least in the same sence they vvere spoken in, I do not believe that they vvho have erred in understanding the mysteries of this book, and so have added and deminished, have been under the curse, for if so it vvere, I am persvvaded that fevv or none since the Apostles have been from under the curse; for the mystery of these things, have been sealed from the faithfull and elect saints, and vvere not to be reveaſed until the end, til the vision should speak, *verse* 20, 21.

THE END.

Rev. 8. 9. *And the third part of the Creatures which were in the Sea, and had life, dyed, and the third part of the Ships were destroyed.*

THis mysterie I understand doth signifie great destruction of the Heathen and unbelieving people, by the terrible judgements of God, by the sword, plague, and pestilence, and many fearfull things. By the third part of the Creatures I understand, is signified, many people: And in that they were in the Sea, doth signifie, many people amongst great multitudes: And in that they had life and dyed, doth signifie, their lives being taken from the earth by the sword, or other judgements of the Lord: And the third part of the Ships being destroyed, I understand doth signifie, the rising of Nations against Nations, and Kingdoms against Kingdoms, and great destruction of many people, both by Sea and Land.

The words above written should have had place in Page 50, about the 22 line, but I passed over the 9th, Verse unawares, yet I thought good to write the Exposition, though out of its place, desiring the carefull Reader to take it in its place: for this I give you to understand, that I writ this latter Book in great haste; for when I had begun to write, I was exceeding forward in my mind to accomplish all my desire, though when I writ, I did not know, whether it might be for the publique view or no: but thought to do as it pleased the Lord to give me, in so great an undertaking, and seeing it hath pleased the Lord to lead me (as I may so say) thorow so untrodden a path. I thought it not meet to conceal a matter of so high concernment, lest it be required at my hands; yea, if I should have concealed the things that I have written for the good of others, should I not have been more to be blamed, than the four leprous men of *Israel*? 2 *Kings* 7. who, when they were satisfied with the good things of *Syria*, then they said one to another, we do not well: this day is a day of good tydings, and we hold our peace: If we tarry till the morning light, some mischief will come upon us; Now therefore come, that we may go and tell the Kings Houshold.

Even so I conclude, that the case standeth now with me; for as there was then a great famine in *Samaria*, insomuch that all were ready to perish, much more is the famine in *Israel* greater now; but not of Bread, but of hearing the word of God, which is the food of life. And this I can truly say, that I have been refreshed with the good things of the Lord; yea, this I witness before God, and lye not, that to me is revealed the way to eternal life, yea, the good old way by which all must enter, or never go to the Father; And this way is Jesus Christ, and the Gospel of life by him. And seeing it hath pleased the Almighty God, who is wonderfull rich in mercy, to reveal to me (who am vile and unworthy) such glad tydings of life,

yet all that fear God judge, whether I should do well not to make them known? And though I be but young in years, and also a Babe in knowledge, God excepts no mans person; and it pleaseth him sometimes to do great and marvellous things with small Instruments, or seemingly by weak means, by which his Almighty power more aboundantly appeareth; therefore let no one despise the day of small things, for who knoweth the secret counsel of God? for I am fully perswaded, that great and marvellous things are at hand: And I believe also, that it is my duty to give warning of them, though I have had no commandement by words in vision from the Lord so to do, but only revelation through the mystery of Faith, and instruction from the holy Scriptures: for I am not one that pretends to new Revelations contrary to the precious Scriptures, but by the goodness of God do rejoyce in the hope and comfort of the Scriptures. And it hath pleased the Almighty God to make known to me in part the excellent mystery of the Book of Prophesie, which was revealed to *John*, the faithfull Servant and beloved Apostle of Jesus Christ; by which I understand, that the end of all things is at hand, for the great wrath of God in all the earth is almost fulfilled, in opening the seven Seals, in the sounding of the seven Trumpets, and in powring forth the seven golden vials of wrath, by the seven holie Angels.

Now by the seven Seals, in that they were called Seals, I understand is signified, that, that which was revealed at the opening of them, was of old ordained and sealed up, to be revealed, unsealed or opened at the appointed time known with the Lord: And in that they were opened by the Lamb, doth evidently declare, that it was by the power of God, for the Lamb is no other but Jesus Christ, the eternal Son of God, and one with the Father.

And by the seven Angels, in that they were called seven, I understand doth signifie a great multitude, and not to be seven as we account, but rather to signifie many seven thousands, more then any man can number, yet known in number to the Lord, as the number *seven* is to us: And the mystery of the seven Trumpets which they had received, I understand doth signifie, their preparation to finish their charge and work they were to accomplish on the earth, at the commandement of the Father: for as by the sounding of the Trumpets Souldiers prepare for battel, even so in the Spirit is signified by the sounding of Trumpets, the holy Armies of the Lord, preparing to fight the battels of the Lord, and do his pleasure in all the earth.

And by the seven golden vials, I understand is signified, the excellent instruments of the Lord, which doth also signifie his glorious righteousness in plaguing the Inhabiters of the earth. And thus do I understand the mystery of the seven Seals, in that they were called Seals, and the number of the seven Angels, and the mysterie of the

the 7 Trumpets, and 7 golden Vials, which I have not before declared. Now some may say that my expositions are very dark, and short, and therefore unprofitable: to which I say, what I have writen is according to the gift and measure of knowledge I have received, & if my gift were to expound more plain, I should gladly do it: but this I understand, that the great and high mysteries declared and signified in the Revelations cannot be expounded according to truth so plain, that they may be understood by any, but such as do rightlie understand the Doctrine of the Gospel written by the holy Apostles: for before any can come to know these mysteries, they must be well acquainted with the pure and uncorruptable Doctrine of the Gospel. For this I can truly say, that it pleased the Lord to make known to me the pure Gospel and Doctrine of life, and mightily to enlighten my dark understanding, in the writings of the holie Prophets and Apostles, but especially in the writings of the holy Apostles, (which are unspeakable profitable) in so much as I understood much of the Apostles, that the Apostles write to the Brethren, according to my desire, as though I had written them my self; (let no one mistake me, I speak not thus to compare my self with the holy Apostles, but only for edification) yea, I understood them after so plain a manner, which before I never expected, for which I have cause to praise the God of Heaven, the Revealer of the secrets, (And other things than these I should speak of, but for the present I shall forbare, least any one should think of me more than I am, or at the least seem to be,) And though such knowledge of the Gospel and pure Doctrine of the holy Apostles was revealed to me, when I was minded to write of the great Mysteries in the Revelations, I found my self young, yea but a Babe in the knowledge of those great heavenly mysteries, as I have confessed, not feinedly, but truly from my heart: yet by the wonderfull help of God, I do verilie believe, that I have erred verie little; the greatest error as I understand is in the first book in page 8. and about the 32 line, where I have said the seven Angels have sounded the seven Trumpets, in which I was mistaken in my understanding, and also convinced of it: but before it was to me revealed, I had sent up the Copy to *London* to be printed, and so could not convenientlie amend it, but only in the correction amongst other faults, which I desire the dilligent Reader to correct, or cause to be corrected, before he read the Book, otherwise it will seem more imperfect than it is. Now this I would have you to understand, that though I was deceived in understanding the mysterie of the seventh Trumpet (for I thought it had been in fulfilling with the other) yet I was spiritually in the same mind that I am now, concerning the end of the World, and Christs coming to judgement, though then I understood it not in such distinct order: for now I understand, that the seventh Trumpet shall not sound till

the very end of time; for in the daves when the seventh Angel shall begin to sound, the mystery of God shall be fulfilled, as he hath declared to his Servants the Prophets: wherefore I understand, that the mystery of the seventh Trumpet shall be great, but quickly fulfilled; for I understand, that the mystery of Iniquity shall be fulfilled in all the earth, in the dayes of the six Trumpets sounding; in which time the Beast shall have fulfilled his number, which once was counted 666, but I am perswaded now the time is very nigh, that his number may be written thus 000 11 th n shall the seventh Trumpet sound, and that which is writtenin the Scriptures of Truth be fulfilled.

Now this I say for thy good, who desires to attain to the knowledge of these great Mysteries: Although I understood other Scriptures which were more plain, yet these mysteries which are only declared by signification seemed heard to me; And to me it is revealed, that they signifie the same things which are written in the other Scriptures, but after a wonderfull order of wisedom: therefore I am far more ready with silence to admire the wisedom of the Spirit of Prophesie (which is the Testimonie of Jesus) then able to expound the things that are hard to be understood; And this is all that is given me to do, in that which I understand in these great mysteries to exponnd them, and the exposition either to be other plain Scripture, or else to agree with the other Scriptures: Wherefore such as do not understand the Apostles Doctrine, which is the pure Doctrine of the Gospel, cannot understand the meaning or exposition of the Revelations, though it be rightly given: therefore my counsell is this, to you that desire to come to the knowledge of these things, by all means endeavour to get knowledge in the Gospel of Jesus Christ; for through the Faith of the Gospel is the way to all Understanding. And this *I* say, without the knowledge of the Gospel you cannot be saved, but this *I* believe, that many thousands of thousands have been saved who have not understood the mysteries of the Revelations; therefore I account the knowledge of the Gospel more excellent than the knowledge of these Mysteries, for without the knowledge of the Gospel we cannot be saved, but without the knowledge of these Mysteries we may: and this know also, that you must first learn the knowledge of the Gospel, before you can come to the knowledge of these Mysteries; for it is expedient every way to get into the Faith of Jesus Christ, and hope of eternal life, otherwayes you can never attain to the knowledge of the Scriptures, neither the salvation of your Souls.

Bre-

Brethren, this I think good to acquaint you, that I have sometimes in my writings said, as the Apostle saith, or as Christ saith, when it may be that I have not written the very same words that Christ said, or that the Apostle or Apostles said, which it may be some will dislike, or be offended at; but this I say, to satisfie in this thing, that, according to my memory, I have written the same words, and sometimes I write the very same words as I find them in Scripture; but often, according to my understanding as I did remember them, which I knew to be either as it was written, or according to it. And this I knew when I wrote the words that Christ spoke, or the Apostles spoke, I write the Truth: and also when I wrote words to the same purpose, I kept in the Truth; for when I say, as the Apostle saith, though I write not the very same words which he saith, but words agreeing thereto; I go not a stray from the Truth: such liberty I have in the Spirit, for I do not only mean, as the Apostle saith, but according to what he saith, or agreeing to that which he saith, though willingly I go not astray from Christs words, and the Apostles words, because I value them far more than mine own; for their words I choose as only directions to eternal life, by the power and goodness of God, and so do esteem their words to be the words of eternal life.

Now ye beloved of the Lord (however ye are called) all that have any Faith in Jesus Christ, and hope in the promise of God, which is eternal life to all that believe in his Son. I acquaint you with a great and excellent Mysterie, such a Mystery as I believe no other hath done before me, which is unspeakable tydings to all that fear God, but a fearfull and terrible thing to the wicked and unbelieving generation: but I speak to the Wise, therefore judge what I say. Behold the sign of the Son of Man hath appeared in the clouds of Heaven already, of which I am an Eye-witness, which makes me write so boldly of his speedy coming to judgement, with power and great glory according to the Scriptures.

Therfore may I not say, arise, arise ye wise Virgins, and trim your Lamps, for the Bridegroom is ready to come, O Daughters of Jerusalem make haste, how long will you stay in your Mothers Chamber of Mourning? O Daughters of Sion, put off your vile apparel, and mourning Garments, your beloved is nigh at hand, and hath prepared for you of old rich glistering Vestures, shining more than the Sun, yea precious Ornaments, and Jewels of unspeakable worth: Kings shall stand in your presence, and Princes shall be filled with your Love, the Queens shall admire you greatly, and the elect Ladies shall rejoyce in your beauty, and wonder at your rich attire, yea all that are worthy

thy to behold you, shall marvel at your glory, and also be filled with your brightness: therefore blessed are they, who are counted worthy to dwell in *Sion*, and to inhabit *Jerusalem*. And certainly the coming of the Lord is nigh, even at the Doors, when all shall be performed, more than can be expressed with words; yea, this I am perswaded, that the great white Lion of the Tribe of *Juda* is ready to roar, and be revealed as a burning flame, and then shall the Daughter of *Sion* (who is now in the vile rayment and mourning apparel) sing praises to the Lamb, and rejoyce in his glorious Crosse, and her voyce shall be as the voyce of a well sounding ten-stringed Instrument, to pronounce the praise of a multitude. Therefore to all you that mourn in *Sion* I say, lift up your heads for your redemption is verie nigh, and your everlasting deliverance meet at hand.

THE END.